THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 35. NEW-YORK, SATURDAY, NOVEMBER 10, 1838. Whole Number 399.

POETRY.

For the Churchman.

OUR REST.

"Arise ye and depart, for this is not your rest."—*Micah* ii. 10.

This is not our rest, 'tis a region of care,
A land of perplexities, dangers, and fears,
And hearts that are beating with rapture may share
An hour of transport, with bitterest tears;
And when we look round on life's pathway of ill,
Altho' it may sometimes seem happy and blest,
Back, back to our bosoms conviction will thrill,
And every thing teach us, this is not our rest.

This is not our rest, the fond hopes of to-day,
With hues like the rainbow, all glowing and bright,
May fade with to-morrow's sad dawning away,
And leave us in sorrow lamenting their flight;
And care may intrude on our moments of joy,
Disappointment's keen arrow be lodg'd in the breast;
Then say, if life's cup is thus mixed with alloy,
Can this darken'd planet indeed be our rest?

This is not our rest, for affliction will come,
And death will deprive us of objects most dear;
All darkly may gather the clouds round our home,
And the sunlight of happiness yield to a tear;
Or friends whom we trusted would never betray,
And hearts that we prized as the truest and best,
Grow cold and forgetful, and love fade away
We thought most undying—this is not our rest.

This is not our rest, youthful dreamer awake,
Believe not that *here* thy best moments are given,
Oh! rouse from thy slumber, and hastily take
The strait, narrow road, that will lead thee to hea-
The song may resound, and the festal be gay, [ven;
And beauty be flattered, or idly caressed,
But soon must the pleasures of earth pass away,
Awake youthful dreamer, this is not thy rest.

This is not thy rest, tho' a voice may be near,
In some tranquil hour, to whisper of peace,
To promise that life shall be sunny and clear,
And all the wild storms of adversity cease,
That pleasure shall wait on thy steps evermore,
And thou wilt be alway as happy and blest;
'Tis a voice that hath cheated fond bosoms before,
Oh! trust not the syren, this is not thy rest.

This is not our rest,—thou on manhood's broad track,
Thou, toiling in age, for life's perishing things;
From its fatal allurements, in season turn back,
And plume for the skies, wearied spirits, your wings,
Each day brings its trials, vexations, and pain,
And vainly ye dream of a *future* more blest;
Alas! it but pictures the present again,
Look upward, look upward, this is not your rest.

This is not our rest, far beyond the dark tomb,
It rises in beauty more bright than the day,
Its sky never darken'd and fadeless the bloom,
That smiles in a region, which knows not decay;
There the river of life its pure waters will roll,
By the mansions of glory prepared for the blest,
And there with the Saviour, oh! then will the soul;
Enjoy an eternal, unchangeable rest. M. N. M.

HEAR THE CHURCH.

A Sermon preached at the Chapel Royal, St. James' Palace, on the first Sunday after Trinity, June 17, 1838. By Walter Farquhar Hook, D. D., Chaplain in Ordinary to her majesty. London: J. G. & F Rivington.

This little sanctuary, in which we are now assembled, will always be regarded by the English Churchman with feelings of pious sentiment and respect. Here from time immemorial, our sovereigns have worshipped, and our bishops preached; and these walls were the first which heard the sound of our English liturgy. Here young Edward imbibed the principles of divine truth from the lips of Ridley and Cranmer; and here, in the reign of Elizabeth, her bishops, supported by her united firmness, wisdom, and piety, manfully upheld the principles of the English Reformation, maintaining the equipoise against the Papist on the one hand, and on the other, against those ultra-protestants, who were anxious to introduce the foreign system, and to revolutionize religion instead of reforming the Church. Here too, Charles, who died a martyr for the principles of the Church—for the Church of England boasts the only royal martyr in the calendar—sought that strength from on high, which enabled him to lay down his "grey discrowned head" upon the block, with a blessed peace of mind, which a rebel nation, while depriving him of every thing else, was unable to take away. Here, ever since, by faithful pastors, our British sovereigns have loyally, dutifully, and respectfully, but, at the same time, I hope with firmness and fearlessness, been reminded of that solemn account they will one day have to render to Him who is King of kings, and Lord of lords, and the Ruler of princes; here they have been admonished of the awful responsibility of high office, of the temptations by which they are surrounded, of the example they are bound to set, of their duty as the nursing fathers and nursing mothers of the Church; and here those sovereigns, in the ordinances and sacraments of the Gospel, have sought for that divine grace, of which they have stood in need as much as, yea, from their increased responsibility, from their greater temptations and difficulties, if possible, more than the very meanest of their subjects.

In such a place then it cannot be deemed improper, if I briefly lay before you the claims, the character, and the privileges of the Church. May God the Holy Spirit be with me, while I speak, and with you while you hear; with me, that I may speak boldly as I ought to speak: with you, that you may receive the word with pure affection: with me that I may not give, with you that you may not take offence.

Now, at the very outset, I must state that I refer to the Church, not as a mere national establishment of religion, but *as* the Church, a religious community, intrinsically independent of the state; that is to say, I am about to treat of the Church, not in its political, but simply and solely in its religious character.

No one who reads the Bible, can for one moment doubt, that religion is or ought to be a national concern, so long as the Bible contains such useful denunciations against national apostacy and national vice, and while among the predicted blessings of Christianity, it was foretold as one, that kings should be the nursing fathers and queens the nursing mothers of the Church. And to desire to belong to that religious society which happens to be established in our native land, is a sentiment patriotic, praiseworthy, and honorable. But there is always a still further question to be asked; namely, whether the society of Christians established by the government, and invested with certain emoluments and privileges, be a pure branch of that Church which was instituted by our blessed Lord and his apostles. And if it be *not* such, however willing we might be to preserve the peace of society, by refusing to injure a national institution, we should, nevertheless, be amply justified as religionists, in refusing to conform to it. If the mere fact that a religious society is established by the civil government, be sufficient to claim for it our adhesion, see what the consequence must be; we should be obliged, on such principles, to become Presbyterians in Scotland and Holland, Papists in France and Italy; nay, in some parts of the world, worshippers of the Mosque, and votaries of Brahma! whereas the consistent Protestant could not, of course, conform to the established Church in France or Italy, until those Churches have undergone a thorough reformation; the consistent English Churchman cannot conform to the Presbyterian establishment in Scotland, but in that part of the island, attends the services of the Scottish Episcopal Church, which though at one time established, was, at the Revolution in 1688, from political considerations, deprived of its endowments, which were then given to the community of Presbyterians, which has there become the established religion.

Bless God, then, we may, that the true Church is established here in England, and that while as patriots we would support its establishment for our country's good, we can also, as Christians, conscientiously conform to it; yet it is not on the ground that it is established by the state, but on grounds much higher and holier than these, that in this sacred place we are to state its claims. So entirely independent is the Church (as the Church,) of the State, that were all connexion between Church and State at this very moment to cease, (though we may be sure the monarchy would be destroyed) the Church, as the Church, would continue precisely as she now is; that is to say, our bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; still to the vacant sees they would consecrate new bishops, still ordain the clergy, still confirm the baptized, still govern the Church; our priests, assisted by the deacons, would still administer the sacraments and preach the Gospel; our liturgy, even though we were driven to upper rooms of our towns, or to the very caves of the desert, would still be solemnized. We may be sure of this. for this very thing has happened in times past. When the United States of America were English colonies, the English Church was there established; at the revolution, the State was destroyed. Monarchy has there ceased to exist; but the Church, though depressed for a time, remained uninjured: so that there, among the American republicans, under the superintendence of no fewer than sixteen bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services celebrated, with not less of piety, zeal, and solemnity than here in England; there you may see the Church, like an oasis in the desert, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail.

And so you may perceive what is meant, when we say, that we wish to speak of the Church, not as an establishment, but as *the* Church, a religious society, a particular society of Christians.

We will commence with an indisputable fact. In this country there is at the present time a religious society, known by the name of the Church. The question is, when and by whom was this society instituted?

Now the Roman Catholics or Papists assert that it was instituted and founded, like the generality of the Protestant sects, by certain reformers in the 16th century, and thence they would deduce a strong argument against us. They would ask us, whether any man can take unto himself the office of the ministry, unless he be sent by God; and if we are scriptural Christians, if we take the Bible for our guide, if we act on that sound Protestant principle, with the fifth chapter to the Hebrews open before us, we must answer, no. Then they proceed to ask, how can *you* prove that your ministers are called of God to the office. And if their assertion were true that our Church was founded at the Reformation, we could give them no answer at all.

But at the period of the Reformation, when Cranmer and Ridley flourished, there was a Church existing and established in England, and as Archbishop of that Church, Cranmer, our celebrated reformer, was consecrated. That Church had existed, as all parties admit, from the first planting of Christianity in England. But Archbishop Cranmer found, that in his time, it had become in certain respects corrupted; that the Bishop of Rome, for example, had usurped over it an authority and influence which he did not possess by right; that many practices prevailed, some of them contrary to Scripture, and some of them much abused to superstition; such as the worshipping of saints and images, and the use of the liturgy in a language not understood by the people—while opinions were prevalent, (such as those relating to transubstantiation,) decidedly erroneous, which the Church did not protest against, but, on the contrary, rather seemed to sanction. Now when once these errors were pointed out and proved to be unscriptural, our divines would have been guilty of heresy had they pertinaciously adhered to them. Before the Reformation, those who adhered to them were *not* guilty of heresy, for they held the doctrines which, (ever since the Reformation,) we have renounced, from a mere error of fact. They supposed them to be revealed doctrines, and therefore they in humble faith received them; *we*, on the contrary, have ascertained that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them: so that it was by one and the self-same principle, that both before and since the Reformation, the true members of the Church of England have been actuated. They said, and we say precisely the same, whatsoever is revealed, that we will not question but believe. But as to the fact, whether this or that doctrine was revealed, they were less cautious than we are now; we who, perhaps err on the very side of caution.

But, to return to the archbishop and the prelates who aided him in the work of reformation. They discovered that all the errors which they detected in their Church were innovations gradually and imperceptibly introduced, and not belonging originally or essentially to the Church of England; that, even in the seventh century, five councils were held in England, when the doctrines denounced by the reformers were unknown. What, then, did the archbishop and his associates determine to do? They determined, as they had an undoubted right to do, not to overthrow the old Church and establish a Protestant sect in its place, but merely to reform, to correct abuses in the existing Church. And, aided by the civil powers, this they did, by asserting, first, their own independence, as bishops, against the usurped authority of the Pope, who had no more authority of right in England, than the Bishop of Canterbury had in Rome; by discontinuing practices which led evidently to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures and the ancient ritual and liturgy, which latter, (the ritual and liturgy we still retain,) besides translating, they rearranged. But, though they did this, they still remained the same bishops and divines of the same Church. An attempt was made to revive the old superstitions in Queen Mary's reign, but, by the pious firmness of Elizabeth, her bishops were enabled to complete the work so happily commenced in the reigns of her father and brother.

Now, from this historical statement, you see the absurdity of which the Papists are guilty, when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church, of human origin—the absurdity of their speaking of theirs as the old Church and the old religion.

About two years ago, this very chapel, in which we are now assembled, was repaired; certain disfigurements removed; certain improvements made; would it not be absurd, on that account, to contend that it is no longer the Chapel Royal? Would it not be still more absurd if some one were to build a new chapel in the neighborhood, imitating closely what this chapel was five years ago, and carefully piling up all the dust and rubbish which was at that time swept from hence, and then pronounce *that*, not *this*, to be the ancient chapel of the sovereigns of England? The absurdity is at once apparent; but this is precisely what has been done by the Roman Catholic or Papist. The present Church of England is the old Catholic Church of England, reformed in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before; just as Naaman, the leper, remained the same Naaman after he was cured of his leprosy, as he was before. And so regularly, so canonically, was the Reformation conducted, that even those who thought no reformation requisite, still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the twelfth year of Queen Elizabeth's reign, that listening to the exhortations of the Pope, they quitted the Church and formed a new sect, from which the present Romish dissenters have descended, and in which were retained all those errors in opinion and practice, all that rubbish, which the Catholic Church in England had at the Reformation corrected and swept away. Let it always be remembered, that the English Romanists separated from us, not we from them; we did not go out from them, but they from us. The slightest acquaintance with that neglected branch of learning, ecclesiastical history, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their bishops had reformed too much, had become too Protestant; just as Protestant Dissenters left us, because they thought we had not reformed enough; that we were, as they still style us, too popish. The one party left us because they wanted no reform, the other because, instead of a reformation, they wished a religious revolution—the Reformers of the Church of England carefully preserving the middle path.

The Church of England, then, that Church to which we belong, is the old Catholic Church which was originally planted in this country. But the founders of the Church of England—remember I do not mean the Reformers—for nothing but ignorance, the most gross, will speak of them as our founders; ignorance, which concedes to the Papists an argument of the very greatest importance—the founders, or planters, of the Church of England, both Britons and Saxons, were bishops ordained by other bishops, precisely as is the case at the present time; the catalogue has been carefully and providentially preserved from the beginning. And the bishops who ordained them had been ordained by other bishops, and so back to the apostles, who ordained the first bishops, being themselves ordained by Christ. This is what is called the doctrine of the apostolical succession; which is a doctrine of considerable importance. For unless the ministers of the Gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such unless we could produce our credentials? Many a lawyer may be as well *qualified* to perform the duties of the Lord Chancellor as the Chancellor himself, but is he able to *act* as chancellor? No, certainly; not unless he has first received a commission from his sovereign? And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scriptures, but he has no authority to speak in God's name, until God has given him that authority. How, asks St. Paul, shall they preach, *i. e.* preach lawfully, except they be sent, *i. e.* sent by God? No man, says Scripture, taketh this honor to himself, but he that is called of God. Nay, even Christ, says the apostle, glorified not himself to be made an high priest, but He that said unto Him, "thou art my Son, this day have I begotten thee," even *He* entered not on his ministerial office until he was externally appointed thereto.

As the Lord Jesus Christ was sent by the Father, so were the apostles sent by him. "As my Father hath sent me," he says, soon after his resurrection, "even so send I you." Now how had the Father sent him? He had sent him to act as his supreme minister on earth; as such to appoint under him subordinate ministers, and to do what he then did, when his work on earth was done, to hand on his commission to others. The apostles, in like manner, were sent by Christ to act as his chief ministers in the Church, to appoint subordinate ministers under them, as he had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the apostles proceeded to act. They formed their converts into churches; these churches consisted of baptized believers, to officiate among whom subordinate ministers, priests, and deacons, were ordained, while the apostle who first formed any particular church exercised over it episcopal superintendence, either holding an occasional visitation, by sending for the clergy to meet him, (as St. Paul summoned to Melitus the clergy of Ephesus,) or else transmitting to them those pastoral addresses, which, under the name of epistles, form so important a portion of holy Scripture. At length, however, it became necessary for the apostles to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or bishop, another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of chief pastor he was associated with St. Paul, who, in writing to the Philippians, commences his salutation thus: "Paul and Timotheus to the servants of Jesus Christ who are at Philippi, with the bishops and deacons."

Now we have here the three orders of the ministry clearly alluded to. The title of bishop is, to be sure, given to the second order; but it is not for words, but for things, that we are to contend. Titles may be changed while offices remain; so senators exist, though they are not now of necessity old men; and most absurd would it be, to contend that when we speak of the Emperor Constantine, we can mean no other office than that held under the Roman republic, because we find Cicero also saluted as emperor.

So stood the matter in the apostolic age, when the chief pastors of the Church were generally designated apostles or angels, *i. e.* messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed, the title of apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called bishops, the subordinate ministers being styled priests and deacons. And thus we see, as Christ was sent by the Father, so he sent the apostles; as the apostles were sent by Christ, so did they send the first race of bishops; as the first race of bishops was sent by the apostles, so they sent the second race of bishops, the second the third, and so down to our present bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the churches over which they are canonically appointed to preside. Like the apostles, they have the right to appoint under them the subordinate ministers; and so, let the Papists say what they will, the clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution not of one or two churches only, but of the Church Universal—the Church Catholic. Against the Church so constituted in various places, sectarians arose, even in the apostolic age. These sects were generally like modern sects, distinguished by the names of their founders. But true churches disdained to be called after any human being whatever, since of them Christ was the author and finisher. The Episcopal Churches persevering in the apostles' doctrine and fellowship, were styled collectively the Catholic Church; and in order to distinguish it from the surrounding sects, the true orthodox Church in any particular country was sometimes called a branch of the Catholic Church, sometimes the Catholic Church of that place, and hence the term catholic came by degrees, to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox Church, and orthodox members of the same—that church which adhered to the scriptural discipline and doctrine universally received, as distinguished from the discipline invented, and the doctrine propounded, by individual teachers.

You see here, by the way, the folly (if it be not a sin, for it is calling "evil, good—and good, evil,") of styling the Romish Dissenters in England, as some persons in extreme ignorance, and others perhaps with bad intentions do, Catholics; for this insinuates, that we of the Church of England are heretics, whereas you have seen that ours, not theirs, is the true and orthodox Church of Christ in this country, the real Catholic Church in and of England. If they dislike the name of Papist, we may speak of them as Romanists, or even Roman Catholics. Roman Catholics they may be styled, for (though schismatics and dissenters in England,) in France, and Italy, they belong to a church true by descent, though corrupted by Roman or popish superstitions. A bad man is still a man, and you may refuse to associate with him before he reforms,—but still you will never permit him so to style himself a man as to imply that you yourself are an inhuman being.

Pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this Catholic and Apostolic Church diffused its blessings, and preserved its purity for many hundred years. In the middle ages it existed, still working good and administering grace according to the exigence of the times; emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements which by degrees crept into it, until in the sixteenth century, the sun of learning having dawned upon Europe, its defects in this country began to betray themselves too obviously to be any longer tolerated. Of these defects, so far as the English branch of the Church was concerned, the bishops of the Church of England, as I have before stated, by degrees became aware, and while they venerated the fabric which apostles had reared, and of which Christ himself was the chief corner-stone, they carefully removed the incrustations which disfigured it, and sweeping away the rubbish by which it had been overlaid, displayed the real Rock upon which it had been built. Thus was the Catholic and Apostolic Church, of which we profess our belief in the creeds, rescued in England from Popish domination, and (reformed or brought back to its primitive purity, dignified in its simplicity,) it retained the ministry in regular succession from the apostles, and a ritual and liturgy, which can themselves in great part be traced back to the apostolic age.

Although causelessly to separate from such a church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have, by circumstances over which they have had no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation: and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favor to the Church, for we remember, that though Job was not a member of the then Church of God, still he was a man eminently pious and highly favored; we remember, that though Balaam was not in the Church, yet he was an inspired prophet; we remember, that Jethro also, the father-in-law of Moses, though not a proselyte to Israel, (and the Church at that time was confined to the Israelites,) was yet a servant of God; we remember, that the Rechabites were actually commended by God at the very time he passed censure upon those who were then his Church—the people Israel.

Remembering all this, we say not that other denominations of Christians are cast out from the mercy of God through the Saviour, because they belong not to the Church; all that we say is, that it does not follow that these concessions must render void the divine appointment of the Church, the divine command to all nations, and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry,—and we contend, that a treasure having been committed to us, we are not to undervalue it lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.

And let me ask, is *not* the privilege of belonging to a church thus orthodox in its doctrine, and true by descent, thus both Catholic and Protestant, a privilege for which we should be deeply grateful to the providence and grace of God? And will not the account we shall have to render be awful, if we neglect, despise, or forego the advantages thus placed within our reach?

Let us ever remember, that the primary object for which the Church was instituted by Christ, its author and finisher, and for which the apostolical succession of its ministers was established,—that the primary object for which through ages of persecution, and ages of prosperity, and ages of darkness, and ages of corruption, and ages of reformation, and ages of latitudinarianism, and now in an age of rebuke and blasphemy, now when we have fallen on evil days and evil tongues,—the primary object for which the Church has still been preserved by a providential care, marvellous sometimes if not miraculous in our eyes, was and is, to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul. In the Church it is, that the appointed means are to be found by which that mysterious union with Christ is promoted, in which our spiritual life consists,—in her it is, that the third Person of the blessed Trinity abideth for ever, gradually to change the hearts of sinful man, and to make that flesh which He finds stone,—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And oh! my brethren! what a privilege it is to have this well of living waters in which you may wash and be clean! You know that you are sinful creatures, very far gone from righteousness; you know that your condition is such, that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul, and strength; you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the Church is instituted to convey to you pardon upon your repentance, and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your Sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment; and this she chiefly does through the sacraments of the Gospel, and the other divinely-appointed ordinances of religion, if of them you will but avail yourselves.

But this is not all; while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth, as it is in Jesus. And our duty, therefore, it is—especially, if we happen by God's providence to be called to situations of influence, rank, or authority—by all the means in our power, to increase her efficiency in this respect, to place her on the watchtower, that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her faith be preserved intact and pure; our duty it is, to vindicate her from the glosses of ignorance, and the misrepresentations of prejudice and malice; our duty it is, clearly to define, and zealously to maintain those peculiar doctrines and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the Church of Christ, administered under the superintendence of chief pastors or bishops who have regularly succeeded to the apostles, from those sects of Christianity which exist under self-appointed teachers.

Against the Church the world seems at this time to be set in array. To be a true and faithful member of the Church, requires no little moral courage. Basely to pretend to belong to her while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the Church, a true Church, a pure Church, a holy Church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may Christ the great bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel (as I do,) "As for me and my house, we will live in the Church, we will die in the Church, and if need shall be, like our martyred forefathers, we will die for the Church."

COMMUNICATIONS.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Continued from page* 134.)

Philadelphia, Thursday, Sept. 13, 1838

We resume our report of the debate on the proposed alterations in Canon 3 of 1835, relating to the admission of candidates for orders from other denominations.

Mr. Ogden briefly objected to the canon on the ground of its obscurity, and certain errors which he pointed out, and moved to recommit.

Dr. Hawks observed that he rose with much embarrassment, not because of the obscurity of which his friend [Mr. Ogden] complains, but because he is advocating this canon under a great disadvantage in consequence of the affecting appeal of his venerable colleague, [Dr. Lyell.] If all who came from other denominations were like him, there would be no need of a canon. As he spoke of the past history of the Church, and his own introduction into its ministry, his feelings found warm and eloquent expression; and we are in danger of losing sight of the merits of the question while listening to such honest language from so venerated a source. But we must divest ourselves of such influences, and ask what is best for the Church at large? Admitting that many have come to us from other denominations in all respects excellent men, it is equally true that under the present law many will come who are worse than useless to the Church. What under these circumstances is the best system to secure the good and avoid the bad? Any system will be liable in some degree to the objection that the bad will be admitted and the good excluded. Never shall we make a law that will be productive of good alone. It is the prerogative of God only to make such a law. With human imperfection as the agent, such will always be the result. What then is best to be done for the Church? If we are to legislate for the Church, how shall we legislate? We this morning decided on a particular canon for the admission of individuals as candidates not of the clerical order. On what principle were such required to study three years? Simply on the ground that the Christian minister in the Protestant Episcopal Church should be a useful man; and to be so, should pass through a certain course of preparation. If this reason be good in the case of a candidate from another denomination, why will it not hold in that of a clergyman? We aim at securing full moral, and religious, and literary qualifications. If the minister who offers himself does not possess these, and the ground occupied be the same in both cases, what reason is there for differing in respect to the qualifications required for orders? All we want to know of the individual is, "Can you do that which an Episcopal minister ought to be able to do?" If he be a minister of the full qualifications, do we lose him? If he be *truly* scrupulous we only ask him to wait. Is there a reason for this? Reasons have already been given in number. Does he say that his family require his aid? There are hundreds of our brethren in the same situation. The duty of individual charity towards him is to be done, but as the council of the Church we are not to legislate for his family. Is it said that he will turn away from the Church? This requirement would be the test of the sincerity of his desire. Shall it be thought enough for him merely to pass an examination in Episcopacy—parrot-like to repeat certain historical facts touching Episcopacy; to dole out a piece of cant about the three orders, as if God had committed no other truth to the keeping of his Church? I would not walk across this floor for hundreds of ministers who can say no more. And this lesson he [Dr. Hawks] has actually heard repeated with no more feeling than a child would show. We want more than this. If he be a good man, desiring "to spend and be spent" in our Church, we want him indeed to be an Episcopalian, but we want him also to have some Episcopal feelings, which he is not likely to acquire by any sudden transformation. We want him to look at the Church not only in its apostolic government, though this will amply repay his contemplation, but also as a depository of the truth, and in its external circumstances designed to be a dispenser of it also; and then, buckling on his armor, he will come up to its aid with the genuine love, because he knows full well what it is he loves. And if he come with this love he will be willing to wait the year that is required. And if he come not thus, he [Dr. H.] for one would whistle him down the wind, and the next time he entered his closet, thank God on his knees that such a man had gone. Let him who come, love the Church with his "heart of hearts," because He who "loved the Church and gave himself for it," made it by his appointment the instrument of good to the world. For this reason we must not transfer him at once by a shorthand movement from the ministry of another denomination into our own. The gentleman [Dr. Lyell] has spoken of the hardships of the proposed course to a deserving man. He [Dr. Hawks] expects this consequence as a general rule. Still the evil may be remedied. But are these hardships so great that the Church must look at them, and not at its own general interests? By no means. But the conscience of the individual is spoken of. He respects a good conscience. But perhaps this man has to learn what an enlightened conscience is. Some men find it hard to learn this. An individual comes to us and says he is convinced in his own mind that he is bound to present himself for orders in the Church, others seeing his life may discover no proof of his fitness. Yet he tells us of an inward persuasion. We say to him, "Holiness of life is the only criterion of this. Give us this evidence." He cannot do it. He cannot show "the peaceable fruits of righteousness." But he tells us, "You wound my conscience, which calls me to this ministry." We answer him, "Go and enlighten your conscience then." But he tells us further, that he has served others in the ministry, and now his conscience removes him from them, and calls him to the Church; our reply is, God calls no man to his ministry who is not qualified for it. Suppose as a test we present him the Greek Testament. We ask him, "Can you read this?" "No," he answers. He may, notwithstanding, be a good man, it may be said.

Granted, and as he is not aged he may also in the proper time become fully qualified. But can God have required this service at his hands, when he cannot teach others the true meaning of what he does not know himself? He [Dr. Hawks] says this, not because Greek is indispensably necessary, but to show that the plea of conscience is not a valid one. He tells him "My conscience says that the full qualifications are necessary—yours that you must come in now. We will compromise the matter. You can come in if you will wait the three years prescribed. After that we will ordain you." This is perfectly fair. The plea of conscience is worth only what we are pleased to consider it. The Church, it must be remembered, has a conscience too, and it should have a tender one. [Dr. Lyell here interrupted the speaker with the remark, that he did not bring up the case of an applicant who was a bad man, but that of a good man. Dr. Henshaw said that the gentleman supposed the candidate could be admitted without theliterary qualifications. He read a clause of the section to show he could not. Dr. Hawks replied that he was speaking of those applicants only who were over twenty-seven.] Dr. Hawks proceeded. It has been said that this is an auspicious period for the Church. Amidst the distractions that are rending other religious bodies, many are asking, where shall peace be found? They are coming, we are told, in flocks to the Church, like "doves to their windows." He does not like these flocks. What is the effect of the quarrels we hear of? Will none come from no other cause but a holy love of peace? Will they ever find a better motive than the tendency of our system to produce peace? The men who talk so much of turmoil may be the very ones who have made the most; and over whose departure their brethren will raise their *Jubilate*. What will they do here? Our whole Church now so entirely at peace, may be thrown into difficulty by one who has learned the art of disturbance elsewhere. This is no mere theory. He has actually heard this cry of "peace, peace", from one who brought dissension and discord with him into the Church. Instead then of opening wide our doors, and giving such men a city of refuge, he should prefer they would seek it somewhere else. Besides, their number may so increase that the Church shall become a byeword; and we shall soon find them a body large enough to control those who walk in the good old way. But his respected friend [Dr. Lyell] has said, these men show their sincerity in leaving other denominations, and the ties that bind them there. It may be so. It often is. But do they not come with the knowledge that they will form new ties; and that their temporal condition will be at least not worse than before? And if it should be thought better, is there not a temptation actually held out to them to come by relaxing the rules of admission? View the question then in any light we please, it will still result that if we were right this morning in what we did, there should be no discrimination between those who are ordained, and those who are not; for there is none in the reason of the thing. His colleague [Mr. Ogden] expresses his surprise at the defectiveness of the law. He [Dr. Hawks] acknowledges that sometimes he feels very stupid. He must say the General Convention makes him so. Still he believes the law is good. Dr. Hawks went on to show, in answer to Mr. Ogden, how the law affects three classes of persons, viz. licentiates, ordained ministers, and candidates for orders; and concluded with observing, that if, after all, it was thought best to recommit, he was perfectly willing. He desired only to effect the object of making all applicants under twenty-seven submit to the three years of preparatory study; and of limiting all over that age to one or the other of the two dispensations, and keep the remaining one in full force. The house then adjourned.

Friday Morning, September 14, 1838.

Morning service was read by the Rev. Dr. Crocker. After the usual preliminaries, the canon under discussion yesterday was called up, and, on motion, was recommitted, and the committee on canons had leave to retire.

Dr. Delancey, from the committee on the domestic and foreign missionary society, made a report comprising the following particulars. 1. The alterations proposed by the House of Bishops of the 4th Article of the Constitution, granting to the ecclesiastical authorities of an organized diocese the power of nominating missionary stations, and settling missionaries therein; and also enabling the Board of Missions to obtain the services of a bishop, not a missionary bishop, to act as such. The committee reported that they did not concur in the last alteration, as besides diverting the funds from the objects for which they were given, it would make the bishop subject to the control of the Board of Missions. They proposed also to alter the phraseology of the first part of the resolution. 2. As to the triennial reports from the two departments of the Board of Missions, which are highly favorable to the present mode of missionary operations in the Church, the committee are not prepared to make an unequivocal declaration of its success, as the time has yet been too short for a full and satisfactory experiment. The committee approved of the appointment of another domestic missionary bishop, but reported against the election at present of one for foreign parts. 3. The third particular related to the message of the House of Bishops on the application for Episcopal services from the south and southwest dioceses, which had been ordered to be printed. In order to extend the powers of the missionary bishop so as to provide for the wants of these dioceses, the committee proposed certain alterations in the canons bearing on this subject, which are unnecessary to be particularly specified in this sketch. The sum of the report of the committee, observed Dr. Delancey, is, that the Board of Missions shall not give to the bishop of a settled diocese the support which he is entitled to expect from the diocese; and in the next place, they propose by authorizing the missionary bishop of a certain diocese to go into other dioceses, to provide for their want of Episcopal services. Dr. Delancey then presented a resolution on the first part of the report, moving the concurrence of the house in the adoption of the proposed alterations of the fourth Article, striking out, however, the last clause, and adding another in its stead. Dr. Delancey stated that the sole object of the alterations was to prevent the possible collision of bishops in organized dioceses with the Board of Missions. When a difficulty did arise it was amicably settled on the general principle adopted here. Mr. Stuyvesant hoped that the house would not act on this resolution at present, as many of the members interested were absent on committees. On motion, the resolution was laid on the table for the present.

Dr. Anthon called the attention of the house to the report of the joint committee on typographical errors in the Prayer-book. On motion, the report was recommitted to the same committee. Dr. Anthon moved the appointment, with the concurrence of the House of Bishops, of a joint committee to procure the printing of an edition of the journals of all the General Conventions since 1785, together with all the pastoral letters, and an index of the whole. The motion was carried, and Drs. Anthon and Hawks were appointed by the house.

Dr. Henshaw, from the Committee on the State of the Church, made a report, and moved that it be accepted as amended, and sent to the House of Bishops.

Dr. Mason, from the Committee on the Calendar, reported in favor of printing the notes as they stand in the English Book of Common Prayer. After some debate, the report was recommitted.

Dr. Hawks, from the Committee on Canons, called up the canon concerning ministers, &c. of other denominations, which had been recommitted.

Dr. Hawks stated that the object of the committee had been as far as possible to meet the views of all parties, and to report no changes except such as are truly needed. The inquiries of the committee were particularly directed to two points. 1. Whether ministers of other denominations applying for orders in the Church are to be considered simply as candidates, or as a separate and privileged class of men. The committee took the former view · but at the same time thought that we should treat them in all respects the same as candidates. 2. Another point of inquiry was, whether the present mode in respect to the admission of applicants of this kind should be continued; or whether some alteration as to the time of probation were not demanded. Our law as it now stands requires that the individual shall only apply, and in two weeks from the time when he was preaching in the pulpit of another denomination, he may be admitted into our own. This is a hardship to our own candidates, and is complained of by them. They say, and very truly too, that the shortest course for them to get into the ministry would be to obtain orders in other churches. He does not know that any of them ever did this. But they have told him that they have felt the injurious operation of the law, and that desirable parishes which they might have obtained, have been taken from them by these men who have just come into our Church. Again, if we let the applicants in question into our ministry on these easy terms, we deprive ourselves of the opportunity of testing their sincerity. The alteration proposed allows of this trial. It interposes a period of six months before ordination can be granted, and thus gives time for becoming better acquainted with the candidate and with the motives which actuate him. Dr. Hawks here read the amendments proposed by the committee, and proceeded to remark, that to all under twenty-seven the committee propose to apply the rule as amended, but in regard to all over twenty-seven to allow them to come in after a probation of six months. We grant to these a dispensation as to time, besides the dispensation as to qualifications. The only variations from the former law are, *first*, in making them candidates, and *secondly*, in granting them the privilege of ordination after a trial of six months. All the favors bestowed by dispensations, with one exception, must be limited to those who are over twenty-seven.

Dr. Johns asked if the committee had considered the case of the Romish priest. Will he be treated as a candidate for orders? Dr. Delancey replied that another canon would cover that case, and proceeded to read it.

Rev. Mr. Wheat said that he had heard the explanations of the learned chairman [Dr. Hawks] with great interest and satisfaction. But he wished to know whether the canon provides for the case of an individual of experience and high standing as a preacher in another denomination, more than forty years of age, of excellent character and great learning, possessed of a sound mind and well judged in all his decisions, who would bring great advantage to the Church by joining the ranks of its ministry. Must he remain six months before he can be ordained, or is there any dispensing power in such a case which will permit an earlier admission?

Dr. Hawks replied, he can come in at the end of six months if he bring with him such testimonials as shall satisfy the Standing Committee. He may possess all these qualifications, and if he stood alone there would be no need to make him wait. Yet as things are, we must subject him to this simple test of his sincerity, to ascertain if his change of opinion be stable, if his attachment be such as to make him persevere in his endeavor to enter the ministry of the Church. If he be a man of the high character and sound mind the gentleman supposes, when he is told of the necessity of compliance with the provision, he will say, "This is a wise church that makes such a law to preserve its own purity, and I will persevere till I belong to it." But if he come and find no such provisions, he will resolve to keep out of it.

Mr. Meredith observed, that it was more necessary we should make a pause in the case of a man of such influence. If he be truly conscientious, and has been forty years in another church, which entertains different principles—principles somewhat antagonistical to our own—there is more necessity for interposing a period of probation. When a man has been preaching forty years, or any thing like it in another denomination, a pause is necessary before receiving him, to see if the Church can rely on his sincerity and steadfastness. It is a serious thing to introduce into our Church ministers who must revolutionize opinions which they have held and been teaching for a long course of years. It subjects the laity to great hazard. It is not easy to unlearn a man even at the age of twenty-seven. If he is truly conscientious, he has with the lapse of time been more and more deeply impressed with the sentiments he has been inculcating. He [Mr. Meredith] does not wish to make objections, yet he will say that if the canon has any fault it is that the time prescribed is too short. You very properly require a young man who is under twenty-seven, to stand as a candidate three years. But after that age, there is surely more propriety and greater necessity to require still stronger proofs of the sincerity of the applicant. If there be any thing which concerns the peace and interest of our own Church and the Church Universal, it is to throw all reasonable impediments in the way of the transference of ministers from one denomination to another. One half of the unkind feeling in the Church is produced by jealousies growing out of changes of this kind. Take the case which has been supposed of a favorite clergyman, and consider, as we have been desired, the pains and penalties of a separation from his present connections—these have been held out to us as reasons for admitting him, they should be bars against it. It is an extraordinary case that at the age of thirty or forty he should change his long-established opinions, and be compelled to say to his people, "All my past preaching is void. I have only been misleading you." But this he must do, if he would be admitted into the Church. Christian kindness would be better preserved, if the distance between the different denominations were preserved. He would not hinder any from coming who are sincerely desirous to come, but he would not throw the door wider open and ask them to come in. He recollects whether a wise and eminent friend of the Church once said to him of the great danger arising from such admissions. There is danger of bringing a faction into the Church, puffed up with self-sufficiency and vanity, who will disturb if not destroy its harmony and peace.

Dr. Croswell wished to say a word in addition to what had fallen from the gentleman from Pennsylvania [Mr. Meredith.] He would have preferred twelve months to six. It is desirable to have a longer time for trial, He remembers two cases which occurred in Connecticut of Methodist clergymen who came into the Church. One of them is now a Romish priest, and the other a Universalist minister. They turned too suddenly before their minds were matured, or a sufficient trial been made. Such cases scandalize the Church. Still he is content with six months. He only wishes time enough to ascertain if the individual really knows and is willing to sustain the Church.

The Rev. Dr. Totten said, he sees that their power of giving testimonials is put by the canon into the hands of *two* presbyters of the Church. To this provision he is opposed. They may be well meaning, but not good judges of the fitness of the applicant. They are anxious perhaps to win a proselyte, or if they are in any degree interested in the individual, they will be forward to give him the requisite testimonials. He has known instances of this kind. Almost any young man under this canon can enter the Church, and the certificate becomes a nullity. He is wholly opposed to this loose way of acting. Let us have a responsible authority on which the Church may rely.

Dr. Delancey expressed himself in favor of making the time a year instead of six months. But as the committee have well considered the subject, and members seem desirous of a compromise, he was willing to leave the matter as it now stands. There is one class of men on whom it is said the canon will bear hard, these are good ministers of other denominations, of whose qualifications of every kind no doubt is entertained, and they themselves are fully satisfied of the divine institution of our ministry. A man may come in under the old canon through motives of expediency, not believing in the divine origin of the ministerial commission. He sees that our Church is at peace, growing, and powerful, and is willing to pass through what he considers mere formalities in order to enter it. Dr. D. would require of all such applicants three years rather than six months. Sometimes after having been admitted into the Church, they have examined the subject of Episcopacy, and satisfied themselves of its divine original. For such individuals he would say three years of probation is not too much. But with respect to those who come to us on principle, it seems to some a hardship to keep them a year, especially if the applicant have a family. Suppose we keep him waiting a year. It may be this time before he can get a parish. So if we go on the benevolent principle, we must provide him a parish too. He [Dr. D.] thinks therefore that the committee have yielded the matter gracefully, and for his own part is content with the six months. But there is another consideration connected with this subject which has not been adverted to. We always take those ministers who come to us with open arms; we receive them into our "heart of hearts." It is creditable to us that we show them this cordiality and confidence. Some members of this very house three years ago were not members of the Episcopal Church. Under these circumstances we should be very careful whom we admit, and require a period of time sufficient to allow them to become acquainted with the character and claims of the Church. For when they come in, they enter at once into our councils, and if properly prepared we derive benefit indeed from their presence. He might mention cases of introduction into our ministry without this necessary knowledge; cases where for want of acquaintance with the Church, the influence of the individuals has materially suffered.

The Rev. Mr. Hanckel proposed, in order to test the sense of the house, to strike out "six months," and insert "one year."

Dr. Hawks said, that before putting this motion (though he was by no means opposed to it) he would call the attention of the house for a moment to the testimonials required. He would introduce a clause requiring a testimonial from the church from which the applicant came. And in the examination of the candidate he would have a special reference to our own Church. In regard to the last question as to the time of probation, he would suggest that it is not imperative on us to admit the candidate to orders after the six months have expired. He may ask ordination, but if the Standing Committee do not like him, they may yet keep him back. He may be held three years on trial. He [Dr. H.] thought that the provision requiring the *unanimous* consent of the Standing Committee was a guard against improper admissions, and that a probation of six months opened the door wide enough.

Mr. Smith of Pennsylvania expressed his entire assent to the amendment requiring one year as the time of trial. Without taking up too much of the time of the Convention, he would state why he was in favor of this course. The strong and honest sympathies with the class of men in question which have been expressed on the part of those who are opposed to this canon, are certainly meritorious and commendable. But still our own candidates are also to be taken into consideration. While we feel for those who would join our ministry from without, we must also make proper allowance for them who have not been in error. We should not give other candidates a decided preference over our own. We will receive them gladly when they come; but because they have returned from the wrong way, they are not therefore to be more advantaged than those who have never gone wrong. *Six* months only of probation are required of other candidates, while from our own *twelve* are demanded. Mr. S. referred to the case and question put by the Rev. Mr. Wheat, and signified his own willingness to grant it is proper to receive such an individual at once; but then if we do this, we must alter the canon so as admit our own candidates on the same terms. He has a a case now in his eye which is in point. The gentleman he alludes to is one who is now an ornament to the Church, and yet he was obliged to serve the full time of probation. He was a member of another profession, distinguished in it, and receiving large emoluments. Yet no favor of dispensation was granted in his case. To be consistent then, if we exercise this power in behalf of candidates from other denominations, must not the same favor be given to our own? There is another consideration to be taken into the account. We regard our own orders as valid, and deny the authority of those only of Nonepiscopal denominations. Yet do we not in reality sanction them, by practically saying that their candidates have a right to enter our ministry sooner than our own? It is not on the score of superior theological knowledge that you admit them, because you deny this privilege to a student of another denomination who may know more than the candidate who has been a minister. If then you admit one who has been ordained, and keep back the other, you practically say that there is an advantage in being ordained in another Church. No member of the committee would say that they were all agreed in the time they have proposed, but they fixed on six months only because they thought it would give more general satisfaction.

The Rev. Dr. Mason said he was in favor of the amendment. In order to preserve the spiritual prosperity of the Church, we must have correct discipline. This discipline is to be exercised on both clergy and laity, or only on one of the two. If only in the case of one, we have seen in the experience of the middle ages the melancholy evils. If it be applied to both, then the discipline becomes most perfect. In our Church it is exercised principally on the clergy; and it is best it should be so, for this promotes the spirituality of the Church. It has been objected to our canons that they are imperfect as concerns the laity. He will not say that they might not be improved in this respect, and the Church be made much purer. As to the character of our Church in regard to the clergy, no Church is more pure; and the canon now proposed will make the requirements still more strict. As to literary qualifications, the canon may render them more complete than they now are, and he is therefore in favor of it. Knowledge is power. We have all heard of the influence of priestcraft. This was only superior knowledge on the part of the clergy; and the result was the almost unlimited control of the laity. There is a prevalent mistake in charging Rome with the usurpation of power, for this was the necessary result of the superior knowledge of her priesthood. As soon as light sprung up in Christendom, her power of spiritual domination was overthrown. This light commenced in Germany, which soon shook off the yoke. In ignorant countries this power yet obtains—not among enlightened nations, as in France, where Papacy is almost a nullity. It appears then that knowledge procures power. To apply this truth. A clergyman goes into a parish where there is an intelligent laity, and commences his labors among them. Suppose that he is deficient in literary qualifications; he may be a good and devoted minister, yet, on account of his ignorance, he is undervalued. He has less influence, and his usefulness will consequently be much restricted. Again, the character of our Church has been often mistaken by those who do not belong to it. It has been supposed to possess less zeal than others. He allows that there was a time when this reproach was deserved, but now it is at least equal in this respect to any. As with regard to our constitution, men greatly differ, some are vacillating, and some steady, so it is with religious denominations. Our own Church is of a stable character; and in the long run she is evidently designed to effect the greatest degree of reformation. She influences not only our own people, but the whole community. There is no country where the Episcopal Church is not better informed and more sober in its practices than other religious bodies. We should do nothing to destroy this moral power growing out of the steadiness of the Church. It has been asked whether from the many applicants who are anxious to come in, we may not make a distinction and admit those who are possessed of undoubted qualifications? Gentlemen have been too anxious to bring forward particular cases. Legislation should never be conducted on such narrow grounds. With respect to the case that has been put; let us suppose that a vessel arrives at one of our ports from a place where a malignant epidemic prevails. On her arrival, she is put in quarantine. Of those on board, one individual is well, all the rest are sick Now for the sake of that one, shall we allow all to land, and expose our population to peril? Or rather should we not keep this man out in order to afford opportunity to try his health, and so at the same time test the others also?

(*To be continued.*) W.

For the Churchman.

ADVERSARIA—NO. VIII.

Latinists of New England.—In the last of these papers I gave some account of a work by Dr. Increase Mather. I advert to the same author again, for the purpose of mentioning one other Latin piece of his, deserving memory in this connection. It is a letter to Leusden the German scholar, in regard to the success which the Independents in New England had enjoyed, in persuading the Indians to take the covenant, with the following title, (which, as the work is a rare 16mo pamphlet of six pages, it is well to preserve.) "De Successu Evangelii apud Indos in Nova Anglia, Epistola, ad cl. virum D. Johannem Leusdenum, etc. Scripta a Crescentio Mathero, V. D. M., etc. Londini, Typis J. G. 1688." It was afterwards turned into German, and published at Halle in 1696, with the title "Ein Brieff von dem glücklichen Fortgang des Evangelii," etc.

Cotton Mather, son of the preceding, was born in Boston in 1663. In 1678 he commenced Bachelor of Arts at Cambridge, at the age of sixteen. On the occasion of taking his master's degree, he maintained the thesis "Puncta Hebraica sunt Originis Divinæ," a dogma which he afterwards abandoned. He came forward under bright auspices. The President of the University, on presenting him his second diploma, publicly saluted him as the representative of two names, than which none had been more honored in the colony. He was regarded one of the fairest fruits of the just matured seminary of colonial learning, and he was looked to, to support and enlarge its honest fame. That he did so, if the testimony of a life wholly devoted to extending the influence of his own knowledge, and increasing the common stock of scholars may speak for him, is beyond doubt. He was known in the mother country, and his correspondence was extensive with the literati of Europe. In 1710 he received the honorary degree of Doctor in Divinity from the University of Glasgow, and in 1714 he was chosen a Fellow of the Royal Society; his diligence was remarkable, and many stories are told of his habits of study.* By a review of the catalogue of his printed works, published by his son, I find that from 1686 to 1727, the last year of his life, there was not a year that he did not publish from one to seventeen works, from the size of a small pamphlet, to that of the largest folio, (with the single exception of Vice President Willard's System of Divinity) that New England has produced. And in the year that this great work, the Magnolia Christi Americana, appeared, he published no less than nine other works. Many of his books and tracts were reprinted at London, and one or two of these have passed through many editions, and are still in print; while some, attracting more general notice, were rendered into several European languages. With the exception, however, of a little work in Spanish "La Fe del Christiano; per C. Mathero, Sierro del Senor Jesu Christo," which was printed at Boston in 1699, perhaps designed for the edification of the Spaniards in the West Indies, I do not find that he ventured more than once from the wells of his mother tongue, and I can find but one work of his in Latin. He was certainly a great student and a learned man; his Magnolia overflows with curious and recondite knowledge, and will be his monument. And if he had never attempted any further familiarity with the language of scholars, than he displays in his acquaintance with the works of its great masters, we (*we!*) should have abundant reason to reverence his erudition. In his last days, however, he addressed his readers in a Latin discourse with the following title:—"Diluvium Ignis, De Secundo ac optando Jehovæ—Jesu Adventu; Deque Secundo ac Tremendo illum comitante Diluvio; atque de Fine omnium instante; etc. Editur, A. D. Vulgariter, 1726. Realiter, 1729." This piece commences as follows: "Evigilate tandem, O Terræ nimis inhiantes, et adhærentes, atque terrena tantum sapientes animæ, evigilate; et per Dei tubam jam septimam expergefactæ, ad opus Dei atque diei assurgite: vocique clamantis in deserto attendite. * * * * * *Minister verbi es?* Hoc age! suadendi per te sunt auditores tui, et O te terque quaterque beatum, si persuaseris!—ut in pietatem seriam ac sinceram attracti, habeantur digni qui effugiant ista omnia quæ futura sunt, quum dies ille qui fornacis instar ardebit, omnes qui in superficie totius terræ habitant, sicut laqueus invaserit; et coram Deo incarnato et inthronisato lætabundi consistant. Nullum tibi, præter hoc, negotium demandatum. Hic labor, hoc opus est, in quo perpetuo desudaveris. *Christianus es?* Precibus," etc.

I come now to a brief notice of Dr. Samuel Mather, son of the last, and grandson of the first of the subjects of this article; in whom the line of learning which descended with their books from father to son, in this family of scholars, seems to have ended. Beyond him, we can trace it only to a venerable woman, who, some thirty years back, is remembered as the dignified holder of "the Mather house," and the pleased guide to those, who with proper introduction, ventured into the recesses of "the Mather library."

Samuel Mather was graduated at Cambridge in 1723, and proceeded Master of Arts in course, and was admitted to the same degree by the University of Glasgow. He was afterwards made an honorary Doctor in Divinity by his Alma Mater. He seems to have inherited the clerkly style and something of the learning his ancestors, though it cannot be said that his works added much to the reputation of his family. I find him twice essaying the Latinist. The first occasion is the publishing his father's life, when he indulges in a dedication to the aforementioned University of Glasgow, the exuberant veneration and gratulation of which could hardly have been surpassed even in that epoch of literary villanage. This dedication occupies two octavo pages, and so affords a very fair sample of his Latinity, but I shall content myself with having recorded it; only assuring the curious, that if they chance to pick up the book for the sake of the prologue, they will find the subject-matter no less entertaining. Dr. Mather's other classic labors was an edition of the life in Latin of A. H. Franck, with the title "Vita B. Augusti Hermanni Franckii, S. S. Theologiæ in Acad. Frid. etc. revisa, et cura Sam. Mather." Boston, 1733. It is a thin octavo, preceded by a dedication, every whit as prolix as the one just mentioned, and hardly requiring an additional notice. The reader of this book will perhaps conclude that Dr. Mather's part is as well performed as that of any of the other (for it had several) writers, and if such be his opinion, I shall be content. Dr. Mather was not a great Latinist, but he still has a place among *the Latinists of New England*.

October 29, 1838. PHILARCHÆUS.

* Every morning he is said to have read one chapter of the Old Testament in Hebrew, and another in French; and one of the New Testament in Greek. It appears from his diary that in one year, beside publishing fourteen works, *he kept 60 fasts and 20 vigils*. See the memoir by Dr. S. Mather, 8vo, Boston, 1729, and the account in Elliot's Biographical Dictionary.

For the Churchman.

"ABSOLUTE INDEPENDENCE."

The practice of delivering historical discourses in the towns in New England, on or about the two hundredth anniversary of their settlement, has become of late very common. This occasion is often used to vilify the Church of England, and indirectly to censure the Episcopal Church in this country. I have before me a review of one of these productions, delivered in New-Haven. The speaker says:—"When the pious and *enlightened* founders of the settlement at Salem, assembled to erect the *institutions of religion*, they met together in what has been understood as a *state of nature* by those who have written and argued on the subject; they recognised no privileges on the part of *any* of their company, in consequence of offices *they might have borne*, or relations they might have held in the Church establishment of the part of the world from which they came. In the exercise of *their original and natural equal rights*, they agreed upon such articles and forms as *they thought proper*, and thus started into action the great principle of the *absolute independence* of particular churches and congregations of all other bodies of men, both ecclesiastical and political." Might not this writer have added, absolute independence of all scriptural and apostolic example, if all knowledge is derived from history and experience; and indeed independence of God himself; for they met in a *state of nature*. Here it is openly avowed that the founders of what are called churches in New England, absolutely rejected all apostolic and scriptural authority, and set up such a society as *they thought proper*, and then called it "the Church." The success which has attended the experiment is daily exhibiting itself in the spread of heresy, schism, and every evil doctrine; and perhaps in no part of Christendom are these sins more rife, than among the descendants of these independent and enlightened founders of churches. Z.

The Rev. Dr. Savage.—We were gratified last Sunday to listen to our devoted missionary to Africa, as he presented, to the congregation in the Episcopal Church at Fredericksburgh, his plea for the sons and daughters of a benighted land. It was an interesting occasion to all, particularly to the congregation, because they were about to part with one, the pious companion of our missionary, who had worshipped with them from childhood, and whose memory will long be associated with the solemn strains of the venerable organ of St. George's Church.—*Southern Churchman.*

Mr. Jacobson's edition of the Epistles of St. Clement, St. Ignatius, and St. Polycarp, lately published, we suppose to be the commencement of an undertaking on the part of the Oxford press, which was reported to be in agitation some years since, of editing a number of the works of the fathers. The University is fortunate indeed, if the editions which follow are executed with one half the pains and critical skill which Mr. Jacobson has evidently taken with this.—*British Critic.*

THE CHURCHMAN.

SATURDAY, NOVEMBER 10, 1838.

Primary Convention.—From private accounts we learn that the Convention of the Western Diocese met in Geneva pursuant to notice, on Thursday, the 1st instant. The Rev. P. A. Proal was chosen Secretary. On the ensuing day the Convention proceeded to the election of a bishop. The Rev. Dr. Delancey having received on the first ballot a large majority of the votes of both orders, a motion was made that the election should be declared *unanimous*. This motion prevailed, we are informed, almost by acclamation.

The following gentlemen compose the Standing Committee:—Rev. Dr. Rudd, President; Rev. William Lucas, Secretary; Rev. Dr. Hale, Rev. Dr. Shelton; Thomas H. Hubbard, William C. Pierrepont, R. C. Nicholas, and Vincent Matthews, Esqrs.

The delegates chosen to the next General Convention are, Rev. Dr. Whitehouse, Rev. Mr. Proal, Rev. Dr. Shelton, Rev. Mr. Van Ingen; John C. Spencer, Charles H. Carroll, Jonas Earl, and Jesse Clark, Esqrs.

The trustees of the Episcopal Fund, appointed by the Convention are, John C. Spencer, Alexander B. Johnson, Garrett B. Sackett, William W. Mumford, and Herman J. Redfield, Esqrs.

A motion was passed requesting that the consecration might be held within the limits of the diocese, and requesting also the acting bishop to call the next meeting of the Convention at the time and place appointed for the consecration. To that time and place, though of course yet indefinite, the Convention adjourned.

The proceedings of the Convention were marked by great harmony and good feeling, and we are confident that the result of the Episcopal election will be hailed with joy by the diocese and by the whole Church.

The Bishop of Vermont.—The bishop of Vermont, as we understand, proposes to embark for England in the course of the present month, having been requested by the Convention of his diocese to lay certain propositions before the venerable society, relative to the Church lands. In connection with this leading object, it is understood that Bishop Hopkins designs to collect facts bearing upon the interests of the Church, and the cause of Christian education, to be embodied in a work which he is preparing for the press.

The bishop calculates upon effecting these objects, so as to return at farthest in the following month of April. No interruption will take place in the business of his seminary, "The Vermont Episcopal Institute;" ample arrangements having been made for its continuance as usual until then, and with greatly improved advantages afterwards.

Mr. Hook's Sermon.—We fulfil to-day the promise which we lately made, of spreading the whole of this sermon before our readers. It appeared to us, on the first reading of it, to be a remarkable production; and the opinion which we have formed has been sustained by the fact of its having already passed through *seventeen* editions. Since the impression has been prepared for our own paper, we have heard with pleasure that an American edition of the discourse is about to be published by Bishop Doane. The British Critic for October says of the discourse: "Of all the single sermons during the last quarter none is to be compared in importance with Dr. Hook's Sermon before the Queen, which having, since delivering, gone through so many editions that we have left off counting them, is the most remarkable instance in our time of a religious protest made to high and low, rich and poor. And the plainness and clearness of its statements make it just the sort of composition which should have such a destiny."

Sermon before the Annual Convention of the Diocese of New York. By Manton Eastburn, D. D.

We are pleased to inform our readers that the sermon of Dr. Eastburn is in print. We listened to it when it was delivered with much gratification, and commend it to our readers in the belief that it may be read by them with pleasure and profit.

☞ The pastoral letter from the House of Bishops is published, as is also the journal of the proceedings of the General Convention.

FATHER NASH.

"I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite."

The venerable minister of God, whose name stands at the head of this article, was not gathered unto his people at the time of his death, owing to some circumstances beyond the control of his friends, though it was his often expressed wish, before he died, that his remains might moulder among those to whom he had ministered in life, and to those generations of whose families he had offered the rites and consolations of the Church. This strong desire of their beloved minister was bore in mind by the members of the different churches in the county, and on Wednesday, the 31st ult., the bodies of the late Rev. Daniel Nash, that of his wife, who had preceded him to the grave many years, and that of an infant child, all of which had been deposited in a Presbyterian burying ground in the town of Exeter, Otsego county, were disinterred and transported with decent solemnity to Cooperstown. The principal members of Christ Church, with several of other denominations, met the remains at the skirts of the village, where a procession was formed, that proceeded the vehicles to the churchyard. Here the bodies were reinterred under a beautiful pine, in one grave. The persons present then entered the church, where the solemn chant of the funeral service was sung, and evening prayers were read by the assistant minister, the Rev. Isaac Swart. After the prayers and lesson Mr. Swart delivered a short but very appropriate address, one entirely suited to the occasion, from the reading-desk; a hymn succeeded, when the congregation was dismissed with prayer.

Mr. Nash was the first rector of Christ Church, Cooperstown, an office that he held down to the day of his death, though his duties had long been discharged by another clergyman. It is the intention of the Episcopalians of the county to place a tablet inscribed to "Father Nash" in the church, and to raise a decent monument over his grave. It was a source of regret to his congregation that the absence and ill health of the Rev. Mr. Tiffany prevented him from being present on this interesting occasion.

Several of the descendants, children and grandchildren, of the deceased, were present, and the following gentlemen officiated as pall bearers:—St. John's Church, Exeter, Messrs. Hubbard and Angel; Zion Church, Lewisville, Jacob Morris, Esq.; Christ Church, Cooperstown, Messrs. Russell, Fenimore Cooper, Slashweather, Pomeroy, and Jarvis.—*Communicated.*

We are indebted to Mr. Dowling for one of he most important works to a theological student which has appeared for a long time, "An introduction to the critical study of Ecclesiastical History" (Rivingtons.) It consists of the list of historians of the Church down to the present day, and an essay upon the sources of ecclesiastical history generally. The work is the more important, as we cannot but hope we see in it the augury of some more extended and methodical attention to this great subject, than has ever been paid it in our Reformed Church. Mr. Dowling at least has begun at the foundation, and that alone is an omen of a superstructure.—*British Critic.*

THEOLOGICAL LITERATURE IN GERMANY.

We think it may interest the reader to h ve a few remarks set before him on the state of Theological Literature at this time in Germany. If we may judge by the space which it occupies in their periodical publications, the discussion caused by Dr. Strauss's late work still excites great interest in that country. Most of our readers are probably aware that this work consists of a critical examination of our Saviour's life, which ends in reducing those events which he considers to be based on historical truth to a most meagre outline, and treating as mythical and legendary all those sacred facts on which are built the faith and hope of a Christian. We do not propose to put either ourselves or others to pain, by entering into the nature of Dr. Strauss's theory in detail, but only to make two or three remarks on the general subject, and on the mode in which the controversy is being carried on.

If his views were a mere individual extravagance, they might well be left unnoticed, but it seems to be allowed by many of his countrymen, that they are symptomatic of the tendency of their modern theology, and do but embody its inevitable results. To us it certainly appears that the germ of Dr. Strauss's work lay in such productions as Schleiermacher's essay on the Gospel of St. Luke, only he has had the boldness to extend to the whole history those principles which had before been applied to its outset. And we think we can trace a half-consciousness of this in the minds of that section of German writers who seem to have felt themselves more especially called upon to meet the work in question, and who have done so the most elaborately.

In one of a series of polemical tracts, which Dr. Strauss has begun in defence of his work, he divides his opponents into three classes;—the Pietists, or those who believe the Scriptures to be divinely inspired, and that their truth must be received in faith, not submitted to criticism: the pure Rationalists; and an intermediate School, who proceeding on a supernatural basis, give a large license to criticism in details. As regards their opinion of the matter before us, the first and second classes are easily dismissed. The former considers that the truth of the sacred volume approves itself at once to the spiritual mind, and that not to accept it unreservedly is a moral transgression, to be met by reproof rather than argument. The latter hail all speculation whatever as the only mode whereby truth, hitherto undiscovered, can be evolved. But the third class, which forms, we apprehend, the chief portion of the German learned world, and may not unfairly be taken as the representative of the tone of their theology, have not so compendious a mode of dealing with the subject. They have given up the possibility of defending every thing in Scripture as literally and historically true; they have admitted the *mythical* principle of interpretation; so that they are obliged to go into the subject, and vindicate each event, which they consider as real, from the grasp of this tide, the floodgates of which they have themselves set open, and which they now find advancing upon them. Whether they will succeed in this attempt; whether they will be able to show that the mythical principle may be admitted, yet the fundamentals of the gospel history maintained in their integrity,—that many of the Old Testament miracles, and some of the New, may be given up without detriment to the remainder, is still sûb judice. Meanwhile, what a strange and saddening thought it is, that in a neighboring country the science, which so intimately concerns us, should be in so undetermined a state that the professors of it should feel themselves obliged on the appearance of every new theory, to lay aside their ordinary studies, and to hasten to its examination; that there should be nothing placed out of the reach of discussion, no question which may not be reopened and investigated! What an impediment it must be to the acquisition of learning, what a constant source of labor and anxiety to the disputants, and of excitement and instability to all! And from this thought the mind naturally proceeds to another. Must there not be something radically wrong in a system which affords scope for such extravagances? and what (over and above differences of national character and the like) is our own safeguard against such evils? And when we consider that the fundamental difference between us appears to lie in this—that whereas they contemplate the Bible as a self-dependent and isolated fact, it has been placed in our hands with an accompanying guarantee and testimony of its truth, and its great outlines have been arranged, defined, and fixed for us in the creeds and services of the Church. And if this be so, we cannot but feel apprehension that without this safeguard, that elaborate structure of external and internal evidences which was raised with such care in the last century, would avail but little against the assault of skepticism; that whether they furnish in their result proofs intellectually conclusive or no, they would never lead to practical conviction. This consideration should make us thankful for the blessings we of this country enjoy in the Apostolical Church; and we would suggest to those, who, yielding to none in their devotion to the sacred Scriptures, nay, making such devotion their peculiar watch-word, are disposed to look with jealousy on the upholders of what has been well called "Transmissive Religion,"—whether these last are not in fact fighting their battle for them, only on ground more advantageous than they could themselves occupy? What we mean is, that the spirit which in Germany attacks and questions the authority of Scripture and the credibility of its contents, is one and the same with that which at home impugns the authority of Catholic antiquity, and rejects the doctrines of which it is the witness. And further, that the only *solid and convincing* arguments for the former, have equal force and applicability to the latter; and could they be overthrown in this latter case, and the doctrines which rest upon them discredited, it would only be a signal for a similar attack upon the canon and contents of Scripture itself.—*British Critic.*

Baptism of a Jewish Rabbi.—On Saturday, September 1, a distinguished Jewish rabbi, from Hungary, was publicly baptized at the Episcopal Jews' Chapel, Bethnal Green, London, in the presence of a large congregation, of which a great proportion were Jews and converts from Judaism. The prayers were read in Hebrew by the Rev. Professor Alexander, who also administered the sacrament of baptism in the same language; and the Rev. Dr. M'Caul preached afterwards a very appropriate and impressive sermon in English, on Ezek. xxxvi. 25–27. Of late, however, a great many distinguished and pious individuals from among the Jewish nation have become Christians; and among those who have recently been baptized in the Jews' Chapel were two learned gentlemen who had for many years filled the honorable situation of readers in the Synagogue, one in Bohemia, and the other in the kingdom of Hanover.

Correspondent of the London Times.

SUMMARY.

Ordinations.—At a special ordination, hed in the Monumental Church in this city, on Wednesday, the Rt. Rev. R. C. Moore admitted to the order of deacons, Messrs. Joseph Trapnell, jun., and James C. Wheat, from the Diocese of Maryland.

On Friday, the 12th ult., the Rev. Nelson Sale was ordained to the office of the priesthood, in St. Paul's Church, Lynchburg, by the Right Rev. J. H. Otey, at the request of the bishop of the diocese. The candidate was presented by the Rev. N. Cobbs. The services on the occasion are represented to have been deeply impressive and solemn. The sermon was preached by the bishop, and was every thing that could be expected from a faithful Christian bishop, about to elevate another to the highest office on earth, that of an ambassador of CHRIST.—*Southern Churchman.*

The assistant bishop has been on a visit during the last few weeks to the congregations in Charles City, Prince George, Surry, and Isle of Wight. On the last Friday, Saturday and Sunday services were held at Smithfield; on the last of which days eleven persons were confirmed. During the present week he will officiate two days at Merchant's Hope Church, in Prince George, and will spend Friday, Saturday and Sunday at an association in Petersburgh. He will proceed the next week to Charottesville.—*Ibid.*

We understand that the final reply of Rev. Dr. Potter to the committee appointed last June to inform him of his election to the office of assistant bishop of Massachusetts, has been received, and that he declines the place of labor in the Church, to which he has been called. We also understand that the principal reason assigned is, the present state of his health.

Christian Witness.

On Saturday morning, October 6, St. Paul's Church, Laceyville, Pittsburgh, was consecrated by bishop H. U. Onderdonk. The sentence of consecration was read by the Rev. Dr. Lacey, rector of the Church; morning prayer by the Rev. Mr. Killikelly; and the sermon delivered by the bishop, after which he held a confirmation. There were present also the Rev. Dr. Upfold, the Rev. Messrs. Andrews, White, and Mitchell, of this diocese, and the Rev. Messrs. Peers of Kentucky, Hoyt of Indiana, and Laird of Ohio.

On Sunday, October 7, in Trinity Church, Pittsburgh, Mr. Joseph Adderly was admitted to the Holy Order of Deacons, and the Rev. William White, and Tobias Harpur Mitchell, deacons, were admitted to the Holy Order of Priests, by the Right Rev. Bishop Onderdonk. Morning prayer was conducted by the Rev. Dr. Upfold. The candidate for the deaconship was presented by the Rev. Mr. Andrews; and those for the priesthood by the Rev. Dr. Lacey, after a sermon and address by the bishop. Beside the presbyters mentioned, the Rev. Messrs. Killikelly, Peers and Laird, united in the imposition of hands. The Rev. Mr. Van Dusen of Maryland, being also present, there were at the communion the bishop and ten clergymen.—*Episcopal Recorder.*

From the Episcopal Magazine.

General Synod of the Church in Scotland.—On Wednesday, the 29th of August, the bishops, deans, and representatives of the clergy of the Episcopal Church in Scotland assembled in St. Paul's Chapel, in Edinburgh for the purpose of holding a General Synod which had been summoned for that day by the Primus, in name and by authority of the Episcopal College. Morning prayers were read by the Rev. J. Sinclair, of St. Paul's, the bishops in their robes being seated in the altar. At the conclusion of the litany the Primus delivered an earnest and impressive address suitable to the important occasion, after which the holy communion was administered to the bishops and clergy present, according to the order of the "Scotch Communion Office." The solemn service being completed, the Primus called upon the deans and delegates to exhibit their commissions, which being examined and sustained, it was found that the Synod consisted of the following members:—

Bishops.—The Right Rev. James Walker, D. D., Bishop of Edinburgh. and Primus; Right. Rev. Patrick Torry, D. D., Bishop of Dunkeld, Dunblane, and Fife; Right Rev. William Skinner, D. D., Bishop of Aberdeen; Right Rev. David Low, LL. D., Bishop of Ross, Argyle, and Moray; Right Rev. Michael Russell, LL. D., Bishop of Glasgow; David Moir, M. A., Coadjutor to the Right Rev. George Gleig, LL. D., Bishop of Brechin;

Deans.—The Very Rev. Heneage Horsley, Dean of Brechin; Very Rev. John Torry, Dean of Dunkeld, &c.; Very Rev. John Cumming, Dean of Aberdeen; Very Rev. C. H. Terrot, Dean of Edinburgh; Very Rev. William Routledge, Dean of Glasgow.*

Delegates.—The Rev. William Henderson, Delegate of Brechin; Rev. G. G. Milne, Delegate of Dunkeld, &c.; Rev. Patrick Cheyne, Delegate of Aberdeen; Rev. Charles Fyvie, Delegate of Ross, Argyle, and Moray; Rev. E. B. Ramsay, Delegate of Edinburgh; Rev. William S. Wilson, Delegate of Glasgow.

The Primus, in the most solemn manner, opened the Synod in the name of the blessed Trinity, declaring it a lawful national council of the Catholic Church in Scotland, with all the authority and power which by the commission of the LORD JESUS CHRIST and the canons of the Church belong to such assemblies, concluding with suitable prayers for the direction and assistance of the Holy Spirit in their deliberations. The Rev. Heneage Horsley was unanimously elected Prolocutor of the second chamber, which election was approved and confirmed by the bishops. The Rev. J. W. Ferguson, of St. Peter's, Edinburgh, was appointed clerk to the second chamber. The Synod then adjourned to eleven o'clock the following day, when it met for despatch of business, and continued its sittings by adjournment till Thursday, the 6th of September, when it was dissolved by the Primus in like solemn manner as it had been opened, the acts of the several sessions having been first authenticated, and the amended code of canons engrossed and subscribed by all the members.

The canons underwent a most careful and thorough revision, the consideration of each, *seriatim*, being taken up by both chambers, and the amendments proposed by each diocese fully discussed and approved, modified or rejected as the merits of the case, after mature deliberation, seemed to require. Considerable alteration was made in the arrangement and wording of the canons, while several new ones were added, in order to enforce ecclesiastical discipline and insure regularity in the performance of all Church offices. The number of the canons as they now stand is 41. The most important of the new ones relate to bishops' coadjutors—to the appointment and business of Diocesan Synods—General Synods—to the legislative power of General Synods—to the appointment of Episcopal Synods annually—to the conditions of appeal—to clergymen officiating publicly in any place without using the liturgy—and for the clergy and laity of this Church being furnished from time to time with an accurate view of its state and condition, by means of pastoral letters from the bishops. Not the least important transaction of the Synod was the recognition, by a canon introduced by the Rev. E. B. Ramsay, with whom the plan originated, of a society in aid of the Church, to be called, "The Scottish Episcopal *Church* Society;" its objects being, first, to provide a superannuation fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties; secondly, to assist candidates for holy orders; thirdly, to provide Episcopal schoolmasters, books, &c.; fourthly, to aid the formation and enlargement of diocesan libraries. The details of the plan will, in due time, be submitted to the Church at large. The society is intended to embrace the clergy and laity of every diocese, by means of diocesan associations, and if it be supported as it ought to be, it is confidently hoped that it will be productive of the most beneficial results.

The amended code of canons will be forthwith printed and published for the information of all the members of the Church.

* The Dean of Ross, &c. was unable, through infirmity, to attend the Synod.

The Right Rev. the Lord Bishop, the Rev. the Chancellor of Chester, with the lay trustees, have presented the Rev. Hewitt O'Bryen, A. M., Curate of Knaresboro', and late assistant minister of St. James' Episcopal Chapel. Edinburgh, to the incumbency of St. James' Church, Heywood, Lancashire.—*Ibid.*

Presentation of Plate to the Rev. David Aitchison.—At a soiree held in the schoolroom attached to Christ Church, Mile-end, on Monday last, a magnificent service of plate was presented to the Rev. David Aitchison by the congregation of Christ Church, in testimony of their high esteem for him as their pastor, and his unwearied exertions in promoting their best interests. The plate consists of a silver vase and salver, the workmanship of their townsman, Mr. Rait, and one of the most elegant and classical description. The vase, in particular, is most beautiful, being after the model of the celebrated antique in the possession of the Earl of Warwick, and is profusely adorned with rich and massive chasings. Mr. Aitchison acknowledged the honor paid him in an admirable address, and the evening was spent in the most harmonious manner, to which the fine choir of the church, who were present, contributed in no small degree. The following is the inscription on the plate:—"Presented to the Rev. David Aitchison, M. A., Oxon., pastor of Christ Church, Glasgow, by his congregation and friends, this vase and salver, as a testimony of their esteem and gratitude for his unwearied exertions in promoting their spiritual welfare and relieving suffering humanity. August, 1838."—*Ibid.*

Dornoch Church.—The restoration of the cathedral church of Dornoch is now completed, at an expense, it is said, of upwards of £6000 to the Duchess-Countess of Sutherland, and with a splendor which throws almost every other Presbyterian place of worship completely into the shade. The following inscription has been lately put up at the west end of the sacred edifice:—This ancient cathedral having fallen into decay and ruin, was re-edified, decorated, and restored to religious service, by Flizabeth, Duchess and Countess of Sutherland, in the years 1835, 6, and 7. *The* LORD *is in his holy temple.*—Psalm xi." The architect of the new erection was Mr. Leslie, Aberdeen; and the interior plaster work and decorations, which are all executed in accordance with the style of the ancient cathedral, in pure Gothic, were done by Mr. George Alexander, Golspie. The workmanship is of the most exquisite description, and the impression made by so vast an edifice—from east to west about thirty-seven yards, and north to south twenty-eight—joined to its imposing height and Gothic symmetry—can hardly be conceived by those who are acquainted only with the architecture of our Scottish churches.

From the British Magazine.

An order in council directs that at the next avoidance of the See of Exeter, in order to raise the annual income of the bishop to the sum of £3,400, in accordance with the plan of the ecclesiastical commissioners, the annual sum of £5,000 shall be paid to him half-yearly, out of the fund provided for the purpose of equalizing the incomes of the prelacy. It is further declared, that the Scilly Isles are in the jurisdiction of the bishop and the archdeacon of Cornwall for the time being.

The visitation of the Lord Bishop of Winchester was lately holden at St. Thomas's Church, Portsmouth, before the Very Rev. Dr. Dealtry, the Chancellor. The visitation sermon was preached by the Rev. Sir Henry Thompson, Baronet. The charge was delivered by the chancellor. After a very appropriate introduction, he directed his attention to the present state and prospects of the Church of England. The first duty he stated to be that of the scriptural education of the rising generation—not compulsory upon any individuals, but sufficiently extensive to embrace all who are willing to avail themselves of its advantages. He stated that at present the national schools educate *six hundred thousand* children; while the number of schools connected with the Established Church amounts to *seventeen thousand*, and affords religious instruction to nearly *one million* children. Still, however, the supply does not keep pace with the necessity; a larger and more general plan of religious instruction is needed. The present system embraces only the children of the poor, while it leaves unprovided the numerous classes who do not need eleemosynary aid, and who yet have not the advantage of the higher schools and universities. A generalizing of education into secular knowledge, unaccompanied by the high principles necessary to direct the use of it, is an experiment with which we are now threatened, and which, unless the friends of the Church of England bestir themselves, will probably be made. The plan, however, recently adopted by the bishops of London and Winchester, and which has been extensively adopted in the metropolis, and is well adapted to every locality, would, he thought, go far to remedy the evil of which he complained. The reverend doctor next referred to the erection of additional places of public worship. The present bishop of Winchester has consecrated fifty-six churches, and there are twenty-seven more now in progress in his diocese. The bishop of London has consecrated eighty-four churches; twenty-seven as bishop of Chester, and fifty-seven in the Diocese of London; and in the latter see there are now twenty-six churches in progress. The present bishop of Chester, during the ten years he has presided over that see, has consecrated one hundred and three churches. There are thirty-five now in progress, and twenty other new chapels are not consecrated. Within the last three years, £150,000 has been expended in this diocese in building churches.

The queen, on the recommendation of the ecclesiastical commissioners, by an order in council, has confirmed the appropriation of certain revenues of the See of Durham to the augmentation of small benefices within that diocese.—*Durham Advertiser.*

Charles Bathurst, Esq., of Lydney Park, has forwarded to the Diocesan Church Building Association, through the hands of the Lord Bishop, the president, the munificent donation of £950 towards the endowment of the proposed new church at Cinderford, in the Forest of Dean. We are much gratified to learn the success which has attended the Church Building Association. More than £14,000 have already been subscribed, of which sum nearly one-third has been contributed by the clergy.

Bristol Paper.

The British Association for the Advancement of Science has awarded £[illegible]00 for a completion of the level of the lines between the Bristol and English channels made by Mr. Bunt, under the direction of the Rev. Mr. Whewell; and £100 to the Rev. Mr. Whewell for discussions of the tides at the port of Bristol.

Oxford Herald.

The Lord Bishop of Gloucester and Bristol completed the visitation of his extensive diocese on September 6, at Bristol, having been engaged nearly four weeks, during which time he has held confirmations at *twenty-three different places*, and visited the whole of the thirteen deaneries. We understand that his lordship has conferred the holy rite of confirmation upon nearly six thousand persons; and that he spent one whole week in visiting and confirming in the newly added part of this diocese—the deaneries of Cricklade and Malmesbury, in Wilts, where he held confirmations at places never before visited by a bishop for that purpose. The visitation dinner at Bristol was most numerously attended by both clergy and laity; amongst whom were the Lord Bishop of Nova Scotia, the Dean of Bristol, and the High Sheriff of the county, Edward Sampson, Esq.—*Gloucestershire Chronicle.*

The Rev. Henry William Wilberforce, M. A., of Oriel College, author of the Essay on the "Parochial System," to which the prize of two hundred guineas was awarded by the Christian Influence Society, has most generously made over the premium to the treasurer of the Hants Diocesan Church Building Society for the general purposes of that institution.

Oxford Herald.

Dr. Pusey's edition of the original text of St. Austin's Confessions is just published, as well as his translation of the same work, and the translation of St. Cyril's Catechetical Lectures. Much pains seem to have been bestowed upon all of them. A most elaborate and instructive account of the Manichæan tenets is added to the translation of the confessions. Dr. Pusey's arduous work having now at length commenced, we trust that no obstacles will lie in the way of its regular progress.

British Critic.

A series has commenced of most interesting reprints from the works of some divines of the 16th century, under the title of "Tracts of the Anglican Fathers." Those which we have seen are "Cranmer's Sermons on Holy Baptism;" on "the Apostolical succession and the power of the Keys;" on the "Blessed Sacrament of the Altar;" and on "the Gifts of the HOLY GHOST in the Holy Catholic Church." If the series continues as it has begun, it will exercise an important influence on the theological points at present in controversy.—*Ib.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Third Sunday after Easter, April 21, Grace Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

CALENDAR.

NOVEMBER.

11. 22d Sunday after Trinity.
18. 23d Sunday after Trinity.
25. 24th Sunday after Trinity.

[The collect, epistle, and Gospel for the 25th Sunday are this day to be used.]

30. St. Andrew.

DECEMBER.

2. 1st Sunday in Advent.
9. 2d Sunday in Advent.

NOTICES.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Monday evening, 12th instant, at seven o'clock. The members of the Society are invited to attend.

By order of the Board.
C. W. CARMER, *Rec. Sec.*

New York, November 10, 1838.

St. Luke's Church will be opened for divine service on Sunday evening next, and also regularly in future on the *second* Sunday evening in each month. Service to commence at 7 o'clock.

November 10, 1838.

A regular meeting of the board of Trustees of the Protestant Episcopal Tract Society, will be held at the Sunday school room of St. John's Chapel on Tuesday evening next, 13th inst., at half past seven o'clock, P. M.

P. E. F. MCDONALD, *Rec. Sec.*

STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

H. Cotheal, Treasurer and Agent,	Charles N. S. Rowland,
	George C. Morgan,
Lewis Curtis,	Cornelius Oakley,
W. H. Hobart, M. D.,	Henry McFarlan, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press, 142 Fulton st.

October 20, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of October 31, has received the following contributions, viz.

Third quarterly payment of J W H, Newark, N J, on a subscription for missionary purposes, $25—of which one-third part is for foreign missions, $16 67. From the family mite box, Hartford, Conn, $10. By the hands of Frederick H Stimpson, Esq, receiving agent in Boston, received from the Missionary Association of Trinity church Boston, for missions in Bishop Kemper's diocese, $50. By the same hands, from Hiram Stevens, treasurer of the Domestic and Foreign Missionary Society of Christ church, Gardiner, Maine, $22 17. By the same, from a lady in Cambridge, Massachusetts, through the Rev T H Vail, for missions, under the Episcopal jurisdiction of the Right Rev Bishop Chase, Illinois, $10. By the same, from the Missionary Association of Grace church, Boston, through B Howard, Esq, treasurer, for general purposes, $75. By the same hands, through the same person, and from the same association, towards building a church at Indianapolis, Indiana, $25. By the hands of Swords, Stanford & Co, from a friend to missions in Nova Scotia, $5. From Mrs Skinner, N Y, for domestic missions, $5. By the hands of Thomas Robins, Esq, receiving agent in Phila, received from a friend to missions, Phila, for domestic missions, $20. By the same, from W C D C, for support of missions in the west, per W Stavely, $50. By the same, from E A G, Pottstown, Penn, per W Stavely, $3 55. By the same, from "Cabinet of Curiosities," per Mr G M F, 23 cents. By the same, a collection in St Andrew's church, Philadelphia, on Sunday morning, October 21, for domestic missions, $133 56. By the same, from a missionary box, Philadelphia county, for Bishop Kemper, $5. By the hands of C J Aldis, Esq, received from E, a friend to missions, Savannah, $20—equally divided between the two committees, $10. By the hands of the Rev C Dresser, an offering from the congregation of St Paul's church, Springfield, Illinois, for missions in the west, $10. Total, $451 18,

November 7, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Remitted from Savannah by E, a friend to missions, $10. Remitted by Thomas Robins, Esq, agent at Philadelphia, from St Gabriel's church, Morlatten, Pa, for Sunday schools in Greece, per Rev Wm Hommann $1 85; from a friend to missions, Philadelphia, $25; from the Bee Hive attached to the Missionary Association of St James' church, Philadelphia for African mission, per G M Wharton, Esq. Treasurer, $100; from Mrs A Robins, Berlin, Md, for Greek mission, per Rev John P Robins, $5; from Mrs Nancy Johns, Newcastle, Delaware, for Mr and Mrs Hill's school, in Greece, per Rev J A Clark, $10—$141 85. Received contribution from second class female department, St Paul's Sunday school, Brooklyn, by the hands of Miss A D Smith, $5. Received per Rev Thomas S Savage, missionary at Cape Palmas, from Miss Palmer of Boston, $5; from Mrs John Gray, Miss Agnes Gray, and Miss Margaret Gray, of Fredericksburg, Va, each $10—$30; from African mission box of Theological Seminary of Virginia, $4 25; from family of Rev Dr Keith, annual subscription for the support of one boy at Cape Palmas school, $20; from Miss Sarah Lee, $1; from Falls church, Fairfax county, Va, $8 75; from a lady of Alexandria, D C, one gold guard chain for the church at Cape Palmas, cost $35; from Female African Missionary Society, in the neighborhood of the Episcopal Theological Seminary of Virginia, for a church at Cape Palmas, $33 15; from Mrs Washington P Curtis, for a church at Cape Palmas, $5—$107 15. Remitted by Rev E C McGuire, Fredericksburg, Va, weekly offerings of St George's church, $36 17; from Mrs E Dunn, $12 50, Mrs M Morson, $2 50, $15; from Mrs B B Bassett, for Africa, $6 77—$57 94. Total receipts, $321 94.

CHARLES J. ALDIS, Treasurer,
November 6, 1838. Bank of America.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of $10, 00 from H L. for the use of the poor, per Swords, Stanford & Co. ALEXANDER [illegible]RASER.

November 7, 1838. 341 Pearl street.

Donations for the use of the poor will be thankfully received by the agent of the Tract Society, 28 Ann street, at 142 Fulton street, or at the residence of the missionary, 341 Pearl street. A. F.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges to have received from "the offerings of the church," of Trinity church, New Rochelle, Westchester county, State of New York, $30, by the hands of the Rev Lawson Carter.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipts of the following sums to the credit of the several funds, viz.

1838 *Missionary Disposable Fund.*

October 17, received part of the quarterly contributions of St Andrew's church, Harlem, $5; 24. received contribution from St James' church, Hammonds Port, $30; 31, received from Mrs N, by T W, $1; do, collection in St Paul's church, Oak Hill, $1 25; do, contribution from Trinity church, Centrefield, $15; do, contribution from St Mark's church, Hunt's Hollow, $10; a proportion of the quarterly collection of Grace church, Lockport, $5. November 7, received collection made in St John's church, Cohoes, $5 76. Total, $53 01.

1338 *General Disposable Fund.*

October 31, received collection made in St James' church, Goshen, $17.

1838 *Education Disposable Fund.*

October 17, received part of the quarterly contributions of St Andrew's church, Harlem, $5

BENJAMIN M. BROWN, Treasurer.
November 7, 1838.

The subscriber gratefully acknowledges the receipt of the following donations towards the purchase of an organ for St Peter's church, Tecumseh.

From a few individuals connected with St Luke's church, Germantown, Pa, through the hands of J S Littell, Esq, $13; from the Rev Dr Potter, rector of St Peter's church, Albany, $25; from the Rev R B Vankleeck, rector of St Paul's church, Troy, $25; from the Rev J A Bolles, rector of St James' church, Batavia, New York, $20; from H Kelly, Esq. of St Stephen's congregation, N Y, $50; from a friend in N Y, $25; from the Rev Dr Milnor, $5; from the Rev J W Cook, $5; from Mr Ackerly, N Y, $10; from C Rolfe, Esq. N Y, $10; from Capt S E Cole, N Y, $10; from Henry Erben, Esq, $6. In all $204, of which $191 was from the Diocese of New York. May the benevolent donors be permitted hereafter to join in the "new song" with those to whose edification they have thus contributed. G. W. COLE.

Tecumseh, October 23, 1838.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums.

From a North Carolinian, $5. By the hands of the special agent, from the monthly offerings of St Andrew's church, Harlem, $10. From a collection in St Ann's church, Brooklyn, $127 75. Total, $142 75.

JOHN W. MITCHELL
Treas. of Gen. Prot. Epis. S. S. Union.

UNION DEPOSITORY.
28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending November 8, from the following persons, viz.

Thomas Latimer, Philadelphia with remit; Rev [illegible] Doolittle, Lenoxville, L C; Rev John C Rudd, D D, Seneca Falls.

Packages forwarded by the Episc. S. S. Union, during the week ending November 8.

Thomas Latimer, Philadelphia, 1 box, per Union Line; Rev K Metcalf, Leroy, sent to 186 Pearl street; Rev H J Whitehouse, D D, Rochester, sent to Collins, Keese & Co.

PRESS DEPOSITORY.
No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to November 8, from the following persons, viz

Rev. John C Rudd; Rev A Smedes; Marsh, Capen & Lyon, 2, 1 remit; Rev John Scoville; Wm G T Nelson; Postmaster, Bridgeport, Conn; John F Lloyd, Augusta, Ga; Postmaster, Boston; Postmaster, Lima: Haswell, Barrington & Haswell; Carey, Lea & Blanchard; Joseph Whetham; Charles Stimpson, jun; Rev D H Short; Rev. James A Bolles; Joseph Whetham,

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Rev John Brown, Newburgh N Y, per steamboat Highlander; 1 pkge for Cyrus Curtis, Hudson, N Y, per steamboat Westchester; 1 pkge for Rev Mr Sparks, care of George Rowland, Norfolk, Va, per schr Virginia; 1 box for James Kag & Brothers, booksellers, Phila, per Union Line; 1 pkge for Marsh, Capen & Lyon, Boston Mass, per steamboat.

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal*, was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in, Country Churches, where Organists cannot be obtaineds exhibited at this, and the previous Fair. He continues to manufacture all kinds of Church, Parlor, and self playing Church Organs of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

ENGLISH BOOKS just received by *Sherman & Trevett.*
Rose's Parkhurst's Lexicon.
Campbell on Miracles.
Potter's Sophocles.
Leland's Deistical Writers.
Jebb's Correspondence.
Jeremy Taylor's Works, new ed., by Croly.
Apostolic Fathers.
Ellis on Divine Things.
Faber on the Trinity.
Sherlock's Works.
Bingham's Antiquities.
Massillon's Sermons.
Neal's History of the Puritans
Horsley Tracts.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov3

VALUABLE THEOLOGICAL WORKS just received by *Sherman & Trevett.*
Murdock's Mosheim.
Cruden's Concordance.
Horne's Introduction.
Student's Bibles.
Treasury Bible.
McIlvaine's new volume of Sermons.
Melville's Sermons.
Bloomfield's Greek Testament.
Townsend's Bible, 2vols., Dr. Coit's edition.
Wiseman's Lectures.
Cudworth's Intellectual System.
Tyndale's New Testament.
Eusebius' Church History.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov6

TEACHER WANTED.—A single lady, of agreeable manners and well qualified to teach the French language, and to give lessons on the piano, may learn of an advantageous situation by leaving a note, stating address and references at the Episcopal Press, 142 Fulton street, directed to "S," care of Messrs Sherman & Trevett. An early application is requested. nov3

TRINITY SCHOOL.—76 Varick street.—Rev. Wm. Morris, Rector; James Willett, A. M., Latin and Greek languages; —— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History. TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season.	1 00

Any further information respecting the school can be obtained by application at the school nov3

A CLERGYMAN of the Protestant Episcopal Church without children, residing in one of the most beautiful villages in New England, is desirous of hearing of a young, or middle-aged lady, of pious habits and respectable intellectual attainments, able to clothe herself, and for her board, willing to make herself useful to his wife, in sewing, reading, and the lighter work of a family.

No more duty would be required than sufficient to counterbalance his family expenses, by such an addition to his household. A person of amiable temper and agreeable manners, desirous of intellectual improvement, and anxious to make herself useful by her religious influence, may probably find an advantageous situation by this advertisement. The daughter of a clergyman would be preferred. Apply at this office.

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by
SHERMAN & TREVETT,
aug18 142 Fulton street, New York.

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

EDUCATION.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown*, 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

CLASSICAL AND COMMERCIAL ACADEMY, FLATBUSH, L. I.—At this establishment, which is conducted by the Rev James Coghlan, A B., Queen's College, Cambridge, (England,) and rector of St. Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.
sep8. SHERMAN & TREVETT.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. MASON, *Rector.*
Sep1. 2ti.

NEW BOOKS.

MELVILLE'S SERMONS.—*Sermons* by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine D. D.

Fireside Education.—By the Author of Peter Parley's Tales.

Home Education.—By the Author of "Natural History of Enthusiasm," "Physical Theory of Another Life," &c. &c. Just published and for sale by
sep15 SHERMAN & TREVETT, 142 Fulton street.

Keble's Christian Year.—A few Copies of this popular book, the last of the edition, for sale by the above.

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the UNION DEPOSITORY, 28 Ann st.
sep15 tf

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address MISS ESTLE, 567 Broadway, at the Book store of T G Crowen. jy7

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F. Walker. A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Bookkeeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages,

TIME.—The academic year embraces forty-six weeks. in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

NEXT TERM.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway.
sep18 3t

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 Fulton street.—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

POETRY.

From the British Magazine.

FUTURITY.

The fairest scenes beneath the skies,
The rays of joy that brightest beam,
When wrapt in fancy's fond disguise
More bright and more enchanting seem.

Still to the soul how dull the past,
With future hours compar'd, appears;
Still fancy wild, than time more fast,
Plans her gay map of future years.

To him who longs the bliss to prove
Which lurks in fancy's landscape wide,
How slow the hours and minutes move,
Like bubbles, down time's lazy tide!

How lovely, smiling from afar,
The future joys of life appear!
Alas, how tame, how flat they are
When to their presence we draw near.

There is an hour—an hour to come,
Which baffles fancy's boldest flight;
She dare not pierce death's awful gloom,
She cannot gaze on heav'nly light.

Not all her fairy powers can paint
The joys that dwell above the sky,
For every eye but faith's grows faint,
When stretched towards eternity!

MISCELLANY.

A PRESERVATIVE AGAINST TEMPTATIONS.

We are sensible no temptation, be it ever so violent, can work otherwise than by thought; and that our thoughts of all kinds are at first more easily banished, or changed for other thoughts, than afterwards, when they have engaged the imagination, and put the spirits into a violent ferment. This consideration should be present with us when sinful thoughts begin to assault us. We should then keenly consider, that the devil is secretly present in the temptation; that guilt, shame, and destruction are behind it; and that the all-seeing eye of God is that moment watching the emotions of our hearts. Now is the time to resist with all our might, or to fly from the snare with our utmost speed. If we dwell a moment longer on the sinful thought, it will be then more difficult to get clear of it; and so in proportion, the longer we indulge it. If we give way, it will in a very little time, draw to itself the force of some violent passion, some vehement affection, or some inveterate habit. With this assistance, it will easily seize the will; and, being once master of the will, we are then actually guilty of the sin, though the outward opportunity of reducing it to practice should be wanting. *Isidore* gives us an ingenious state of this progress. "A sinful thought," says he, "begets pleasure, pleasure consent, consent action, action habit, habit necessity, and necessity death;" and so man, entangled in these links, is held, as it were, with a chain of vices It was, probably, on account of this progress, from less to more, in vices, that our first parents were forbidden, not only *to eat* but even "*to touch, the fruit of the tree in the midst of the garden,*" because touching might increase the temptation to eating.

Herein lies the great art of our enemy, and our most dangerous weakness, that we are not much alarmed at the committal of small sins; and that he easily finds means so to manage a small sin, as to make it a snare, and a temptation to a greater. Could a very bad man see the progress from intemperance to adultery and murder, such a prospect might set bounds to his appetite. But while this progress lies hid from the best of men, he cannot tell how far his table may be a snare to him. He cannot see the great harm of eating and drinking a little too much, that is, of eating and drinking a little for pleasure, when he hath already sat long enough for nature and necessity, because he cannot see the guilt and misery to which his excess may lead him.

Now, in order to provide preservatives against the poison of temptation, we ought carefully to consider the nature of its progress as already set forth, that we may know how and when to begin our defence. We see, we feel by our own experience, that every appetite, such as hunger, thirst, concupiscence; and every passion, such as pride, anger, jealousy, is at first a small spark, that may be quenched with ease; but we perceive, at the same time, that it is a spark among very combustible materials. However ready as they are to take fire, they are not mere gunpowder, at least not in the generality of men. They give us time if we are on our guard, to extinguish the kindling mischief, before it rises to a raging fire. If it is asked how shall we do this, St. *Paul* will tell us: "*Take,*" says he, "*the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*" The hope of God's everlasting favor, and the dread of his eternal vengeance, which we build on faith, will quickly cool the heat of our appetites and passions, provided we early enough turn our thoughts from the yet feeble temptation, to a deep and keen reflection on heaven and hell.

But that the fire of sin may have as little fuel to feed it as possible, we must take care to "*be temperate in all things;*" and if temperance prove insufficient, we must fast, in order to "*mortify the deeds of the body,*" and use our appetites to denial, by often refusing them even the innocent gratifications they call for.

And that a temptation may never take us unprepared, we must be always on the watch: "*For we know not the hour this thief may come.*" The enemy, when he finds us ready, armed, and resolute, flies from us and waits for a more unguarded minute. "*Let him therefore that thinketh he standeth, take heed lest he fall;*" and let him attentively listen to what our Saviour says to his disciples concerning vigilance; "*Watch and pray, lest ye enter into temptation; and what I say unto you, I say unto all, watch.*"

As your own strength is by no means sufficient to stand against both the treachery within, and the attack from without, we see our Saviour commands us also "*to pray,*" "that he who "*neither slumbereth nor sleepeth,*" may keep guard over us, and lend us his Almighty grace to support us. "*Our eyes should be always on the Lord, that he may pluck our feet out of the net.*"

Now there is nothing so capable of keeping us on the watch as lively and almost continual meditations on our danger; on the crown we are to receive in case we conquer; and on the disgrace we are to suffer if we are defeated. Besides it is from the depth and strength of these meditations that our prayers are to derive the greater part of their power.

Among our other meditations, none can be more useful than continual and apprehensive reflections on our own weakness, especially on the particular sin, whatever it is, that doth more easily beset us. Our enemy, like a skilful general, looks out sharply for the weakest places to assault us; and therefore, in these our greatest vigilance ought to stand sentinel, and our firmest resolution to exert itself. When the pleasure of sin begins to close with us at these opener inlets to temptation, we must have a care of foolishly mistaking its wrestling for embracing; for its arms are the arms of *Joab,* who only embraces that he may stab; its lips are the lips of *Judas,* who only hails and kisses that he may betray. We should consider, if our enemy can have hopes of prevailing over the very best of men, as he did over the royal prophet, a man after God's own heart; nay, if he could have the boldness to attempt the resolution of Christ himself, how can we, with all our miserable weaknesses about us, for a moment intermit the exercise of our spiritual weapons? However, a due consideration of our frailty will contribute as much as any thing we can do, to arm us against temptations, so that "*our strength shall be made perfect even in weakness.*"

Nay, as a foolish man assists the enemy to destroy him, so we if we are truly wise, may draw very powerful succors from our spiritual adversaries, to support us against their attacks. Does not the frailty of our flesh, so subject, when indulged, to the shock of tormenting passions, and to the rage of painful and mortal distempers, furnish us with a thousand arguments for temperance, that mother of the other virtues? Do not our worldly affairs and interests call on us for sobriety and prudence, and give us a continual opportunity of exercising both? And do not the contempt and misery into which the devil is fallen, preach up piety and virtue to a thinking mind, with more persuasive power, than all his art can bestow on his temptations? What is it he aims at? Is it not to make us like himself, so many hideous and despicable spectacles of misery?

But if the temptations of our enemy have already taken possession of our hearts, or begin to rush on us with more than usual violence, it is then our business to summon all our strength; to call to God with all the ardor of our souls, for help; and as fast as possible to try to stifle the sinful thought before it grows to a design; or to raise in our hearts a settled horror at the black design, if it is already formed. It is found by experience, that prayer of all things, gives the greatest assistance on these occasions. We cannot long continue both in prayer, and under temptation. Devotion and sin are too opposite to subsist for any time in the same mind. If it is habitually disposed to the former, and perseveres in it, the inclination to the latter must give way. When God is thus introduced, his awful presence will soon force the enemy to retire. God is always of a party with the earnest suppliant in distress, and we may be sure the Almighty will not be subdued. Besides, as often as we are tempted to sin, we should remember that we are Christians; that by a solemn vow we have renounced the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; and that if we suffer the temptation to get the better of us, we must, for so much, renounce our covenant with God, violate our solemn vow, and enter into a league with the devil. We should also remember, that we are frail and mortal men; and looking back at the thoughts we had in our former afflictions, or dangerous sicknesses, as well as forward at those we may yet be forced to entertain, when the next terrible correction shall load us with pain, or dejection of spirits, or threaten us with death, should, in the present trial, take care not to treasure up more wrath against that day of wrath.

If unclean imaginations assault us, we should reflect, and tremble as we reflect, on the fall of David, and the destruction of Sodom and Gomorrah by fire. If pride and resentment have bloated and inflamed our hearts, we should with confusion, reflect on our vile offences, and shameful dispositions. What room for vanity towards men, when there is so much reason for humility, perhaps for fear and dejection, in the sight of God! If avarice or ambition have enslaved our affections to the riches or pomps of the world, we should consider the toil of villany, without which neither can be obtained; and the distraction, without which neither can be kept. If unlawful pleasures entice us, we should try to damp the desires they raise in us, by supposing ourselves in the agonies of death, tortured with pain and terrified with guilt, unable to live, and unwilling to die. When the allurements of sin have seized our corrupt affections, we should consider that gaily as they may smile, the wiles of Satan, and the bitterness of death and hell are concealed under their sweets. When a sinful thought of any kind gains ground on us, we should awfully consider that God, who is present with us, sees it with an angry eye, notes it severely in his book, and will call us into judgment for it. And here we should paint to our imaginations, in the most heightening colors, the terrors of the last day, when we shall stand issue in the presence of God, of angels, and of men, for all the thoughts, words, and actions of our whole lives, with all the glories of heaven, and the horrors of hell full in view.

If we be not lost to faith and reflection, this alone will be sufficient to beat down our most rampant and violent inclinations to sin. And if we are not as much lost to all sense of gratitude and goodness, the consideration of God's infinite compassion towards us, and of our Saviour's wounds, which bleed afresh at our sins, will fill us with indignation at ourselves, for listening a single moment to the offers of his enemy.

If we have such thoughts as these ready, and are watchful enough to urge them home on our hearts, in the heat of our encounter with any temptation, they will soon turn the victory to our side. Then shall our spirits triumph with a joy infinitely more sweet, and more transporting than all the delights of a sinful life, were they crowded into one moment. Then shall we lift our heads among the Christian heroes, and look down on the Alexanders and Cæsars, who shamefully submitted to those enemies we have subdued. Then shall conscience applaud and God approve, and the angels above shall sing "Hallelujah! Thanks be to God, who giveth his servants victory! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. In thine hand it is to make great, and to give strength unto all. Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Then shall the gracious Captain of our salvation, who fougth so hard a battle for us, consider us as having fought and conquered for his honor. Now the consciousness of this, in a grateful heart, is rapture and heaven.

O thou Almighty Being, let it please thy infinite goodness to raise in our low and stupid hearts, by the quickening motions of the Holy Spirit, an invincible ardor to pursue such triumphs, to thy eternal glory, through Christ Jesus our Redeemer, to whom, in the unity of the ever-blessed Trinity, be all might, majesty, dignity, and dominion, now and for evermore. Amen.—*Philip Skelton.*

Be every day as serious in your preparation for death, as if it were your last day.—*Dyer.*

Begin the day by calling upon God. The morning prayer is like a trusty servant at thy gate: it guardeth the dwelling from danger.

BISHOP KEN.

There are certain names which, independent of any literary pretensions, awake sentiments of respect and affection in our hearts and recall recollections full of beauty and tenderness. Such are the names of Herbert, of Ken, and of Heber; men in whom the poet is lost in the Christian; whose characters shine with the clear and healing lustre of the Gospel, and from whose graves there speaks a voice "above all Grecian, above all Roman fame." Ken was acknowledged, even by his enemies, to be a man of unsullied purity; his simplicity of manners, unaffected piety, and unostentatious benevolence won the favor of all. Mr. Bowles conjectures that Dryden, in the exquisite portrait of a good parson, enlarged from Chaucer, had a particular reference to Ken; and in the anonymous preface to the Expostulatoria, a similar opinion is expressed. Several singular coincidences will suggest themselves. His age, his abstinence, and the cheerful resignation with which he distributed among his poorer brethren money intended for his own benefit, are all traits which honorably distinguished the friend of Morley and Isaac Walton.

"True priests, he said, and preachers of the word,
Were only stewards of their sovereign Lord;
Nothing was theirs, but all the public store."

Here, too, we may trace his active visitations of the suffering and the sick:—

"Tempting on foot, alone, without affright,
The dangers of a dark tempestuous night."

That he feared not to

"————rebuke the rich offender,"

we know from a circumstance which happened at Winchester. In one of his visits to that city, the King (Charles II,) was accompanied by an individual whose name is not unknown to history, Nell Gwynn; and as he commonly resided during his stay at the deanery, apartments at the prebendal house of Ken were requested for his companion. "Not for his kingdom," was the brief and energetic reply. But to resume our parallel of the good parson; even the expression of countenance will be recognised by those who have contemplated the placid features of Ken in the gallery at Wells.

"Yet had his aspect nothing of severe,
But such a face as promised him sincere;
Nothing reserv'd, or sullen was to see,
But sweet regards, and pleasing sancitty."

As a preacher, also he obtained a high reputation for the eloquence, the animation, and the searching truth of his discourses. "I must go to hear little Ken tell me of my faults," was the saying of England's gayest monarch. And in the Diary of Evelyn, also, we meet with frequent notices of him; and let it be remembered, that this commendation came from no common judge, but from the friend and hearer of Jeremy Taylor. To Ken, moreover, we owe a deeper debt of gratitude; he labored not only for his own age, but for ours. "I will endeavor," he said, "to lay a foundation to make the next generation better;" with this view he exerted himself in the establishment of infant schools throughout his diocese, he composed an exposition of the Church catechism for their instruction, furnished his clergy with elementary books, and assisted in the formation of parochial libraries. In estimating the worth of Ken, these patriotic and Christian labors are not to be forgotten. Poetry was with him only a relief from graver pursuits; but he has given us two hymns which will perish only with the religion that inspired them. His other compositions are of a very different character. Cowley was the laureate of the age, and Cowley was the model of Ken's imitation; but his glittering fancy shone only to mislead. A great poet Ken never could have been, but grace and pathos he might easily have attained; for his ear had a lively sense of melody, and his versification is often easy and vigorous. Through many of his poems, rugged and unpolished as they often are, runs a vein of gold not of the purest quality, nor sufficiently abundant to reward the toil of searching for it, but enough to vindicate his fancy from the charge of sterility.

* * * * * * * *

There was something in the closing hours of this Christian minstrel that resembled the departure of Herbert; the day set upon both with equal serenity and glory. Death he called his final friend, and a little time before his dissolution, he put on his shroud, which for several years he had carried with him in his portmanteau, observing that it might be required as soon as any other of his habiliments. The chamber in which he closed his eyes is shown at the present day. He was buried according to his own desire, at sunrise, in Frome churchyard. Some iron railings protect the tomb from injury; and the uncouth carvings of a crosier and mitre testify that a master in Israel sleeps beneath. Some years ago a few flowers were planted round the grave, a becoming ornament for one who left his most enduring monument in the hearts of his Christian brethren—

"To him is raised no marble tomb
Within the dim cathedral fane,
But some faint flowers of summer bloom,
And silent falls the winter rain."—*Bowles.*

[*Church of England Quarterly Review.*]

From the Young Churchman's Guide.

THE GUILT OF NEGLECTING THE LORD'S SUPPER.

1. If we be imperatively required to love and honor God our Saviour; and if it has been made to appear in the preceding lesson, that it is the positive duty of every one who loves the Lord Jesus in sincerity, to become a regular, constant, and frequent partaker of the Lord's supper; it follows, as a necessary consequence, that those who disregard and neglect this obligation, are offenders against both the letter and spirit of the Gospel.

2. A neglect of this ordinance is, in the first place, a wilful disregard of the plain command of Christ. It is wilful, because no reasonable excuse can be given for the negligence. The language of the Gospel and of the Church is, "Come, for all things are now ready. The ministers of the Church are constantly repeating this gracious invitation; but too often do they find it regarded as little as the invitation to the marriage supper in the Gospel. In that case, those who were invited, "with one consent began to make excuse." And we well recollect the consequence which resulted to them: "None of those men which were bidden, shall taste of my supper." And have we not reason to fear, that a neglect of the Lord's supper, will be visited with the same retribution?

3. This neglect is also a virtual separation from the friends of Christ, and taking part with his enemies. It is his own declaration—"He that is not with me, is against me." And hence, whosoever refuses to hold communion with the Lord and his disciples places himself in the ranks of the ungodly.

4. Again, by neglecting this sacrament, do we not undervalue and virtually renounce some of the most important benefits of our baptism? By baptism, we are admitted into the Church of Christ. In the Lord's supper, we hold that communion with the head and members of the Church, which is the covenanted privilege of every baptized person. If, then, we neglect to prepare ourselves for the due participation of this sacrament, or if we turn away from any other cause, it may be implied, that we do not consider the privilege secured to us by our baptism, as worth maintaining, and that we tacitly set at nought its obligations.

5. And further, by persisting in this negligence, we "tread under foot the Son of God, and count the blood of the covenant an unholy thing." The Lord's supper is the memorial of the sacrifice of the cross. And yet for this memorial, we manifest no regard or reverence. We virtually say, we will not remember our Redeemer's love; we will not confess our dying Lord; we will not honor his name; we will not declare our hope in his cross; we wish to have no concern in his atonement and salvation. What greater offence can be conceived? Who would willingly bear the implications attached to this neglect? The reflection, that Jesus has died for us, and yet that we will not obey one of his last, one of his most easy, one of his most delightful precepts, is enough to fill the conscience with compunction, and the heart with grief. Let no one rest contented under so severe a rebuke. Let the reflection awaken the anxiety of every baptized person, who yet refuses to hold communion with his ascended Lord, and with his followers and disciples, in the Church on earth.

6. The young may be especially addressed on this subject. It appears from Luke ii. 41, 42, that the Jews took their children at twelve years of age, to attend the great religious festivals, and to partake of the passover. The example teaches the importance of a faithful improvement of the means of grace, at an early age. The young may thus be brought to that renewal of heart and life, which alone can qualify them for a worthy participation of the Lord's supper. When religious duty is neglected in youth, as life passes silently forward, habits of omission and negligence become formed; and these habits gain strength with advancing years, until they are often too firmly fixed to be easily cast off. Let the young be assured, then, that they can gain nothing by delay; that they will never find a time so suitable as the present, for turning their attention to their religious duties, and for seeking the renovating influences of the Holy Spirit. And when they find their hearts changed—their affections drawn to the testimonies of God—let them consider it as the grand crisis, which may decide their destiny for eternity. Let them come to the table of the Lord, and thus take a decisive step in forming a holy, useful, and happy life.

READING THE WORD AND PRAYER.

And therefore, dear brethren, if that ye look for a life to come, of necessity it is that ye exercise yourselves in the book of the Lord your God. Let no day slip over without some comfort received from the mouth of God: open your ears, and he will speak even pleasing things into your heart; close not your eyes but diligently let them behold what portion of substance is left to you within your father's Testament; let your tongues learn to praise the gracious goodness of him who of his mere mercy hath called you from darkness to light, and from death to life. Neither yet may ye do this so quietly, that ye will admit no witnesses, nay, brethren, ye are ordained of God to rule and govern your own houses in his true fear, and according to his whole word. Within your own houses, I say, in some cases ye are bishops and kings, your wives, children and family, are your bishopric and charge: of you it shall be required how carefully and diligently ye have instructed them in God's true knowledge, how that ye have studied in them to plant virtue and to repress vice. And therefore, I say, ye must make them partakers in reading, exhortation, and in making common prayers, which I would in every house were used once a day at least. But above all things, dear brethren, study to practise in life that which the Lord commands; and then, be ye assured, that ye shall never hear nor read the same without fruit. And this much for the exercises within your houses.

John Knox, the Scottish Reformer.

HUMAN LIFE.

Look, then, upon this world as one wide ocean, where many are shipwrecked and irrecoverably lost—more are tossed and fluctuating; but none can secure to themselves, for any inconsiderable time, a future undisturbed calm. The ship, however, is still under sail; and whether the weather be fair or foul, we are every minute making nearer approaches to, and must shortly reach the shore; and may it be the haven where we would be! Then will it signify little or nothing whether we have gone down to the chambers of death by an easy, gradual descent, or have been violently pushed off the precipice of life; whether we have been tossed by storms and tempests, or had a smooth and easy voyage to the shores of everlasting rest. Let us then look forward to that life which is to come. Let us consider all the splendid amusements of the world as to many gay follies, and all the more important transactions of it as so many sober follies, if they interfere with our preparations for the next. Let us repose an unreserved trust in that Being, whose Almighty power will protect us, whose unerring wisdom will direct our goings, and whose infinite goodness will overpay our slight sufferings with an unfading crown of glory.—*Seed.*

EXTENSIVE SPIRIT OF THE GOSPEL.

Little indeed must he have partaken of the Spirit of the Gospel, who having once tasted of the tree of knowledge, would withhold its precious fruits from less favored communities. Little can he have felt of his own need of renewal by the spirit of righteousness, who is not zealous to impart the offer of grace to those who have never so much as heard whether there be any Holy Ghost. Little can he have entered into the exceeding love of that Saviour who gave his life in our stead, and by his own voluntary sacrifice made a propitiation for the sins of the whole world, if he would not seek to increase the numbers of Christ's visible Church on earth, and teach the wanderers from his flock that there is "one fold and one Shepherd," and that to him must the whole household of the redeemed throughout all the earth be gathered.—*Bishop C. R. Sumner.*

SCRIPTURE.

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives. When you experience on your soul the happy energy of the Scriptures, every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather.

Rev. James Harvey.

Faith in the object of adoration must precede the act of adoration. It is as the root supporting the whole tree; or as the reasoning soul informing and dignifying the whole body.

Bishop C. R Sumner.

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously abou. thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools — Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy
J. F. Macully, Arithmetic, Algebra, Mensuration, &c
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3w.

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

EDUCATION.—A well educated young English lady is desirous of a situation as Governess, in a private family within the city or country, or would undertake instruction in a school. Her references are to the following gentlemen, to whom she brings letters.
Rev. T. H. Taylor, Rev. J. McVickar, John Duer, Esq., George Barclay, Esq.
Any communication addressed C. M. R. care of Prot. Epis. Press, 142 Fulton-street, will receive attention. Oct 8 3t

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES. No 163 Henry street, first door below Clinton street, will be reopened on Monday, September 3. sep1 tf

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alterum partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of bindings should be addressed to the Protestant Episcopal Press, 142 Fulton street. Sherman & Trevett.

TO CLERGYMEN AND OTHERS.—A gentleman Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent.
For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12 tf

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque*.
The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco.*
"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.
"The Young Lady's Friend." By a Lady. 12mo. *extra binding*. A most interesting and suitable work for an annual present.
"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*
"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*
A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.
Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.
The above and many other suitable books will be furnished at the Protestant Episcopal Press, 142 Fulton-street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.
Under the superintendence of
John W. Mitchell, *Chairman.*
Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.
The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed. Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style. and consisting of the 18mo works, making 56 volumes, numbered consecutively. at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 142 FULTON STREET.
H. Cotheal, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.

Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings.

TRACTS.

McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College.
A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.
Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sepl
☞ *All Orders, Remittances, and business communications* should be addressed Sherman & Trevett, 142 Fulton street.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N. Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Cashier of the Bank of Marietta, Ohio.
Robert Graffin	Philadelphia.
Rev. E. E. Ford	Augusta, Ga
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs. Bell & Entwistle	Alexandria, D. C.
Henry H. Hoffman, Post Office Block	Quincy, Ill.